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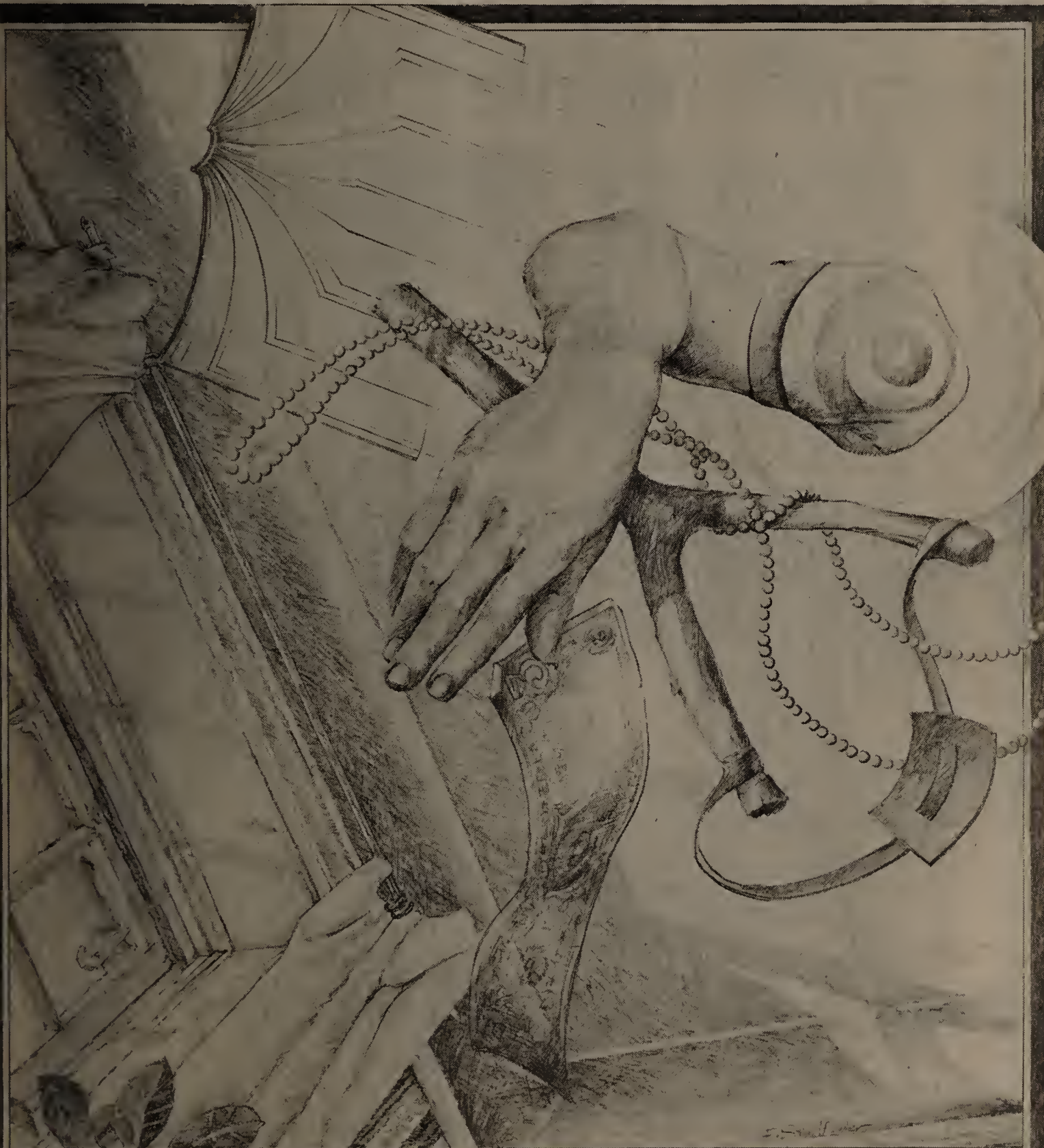
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# Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

BIPAD: 65498

against sadomasochism · coming outright







# GayCommunityNews

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December 4, 1982



Sharon Page

Libby Smith and June Chan at the podium during the Lesbian Liberation Panel, an important part of the Reproductive Rights National Network conference held recently in Chicago. See page 3 for a full account of the conference.

## Landmark Commission Blocks Demolition Of GCN's Old Home

By Larry Goldsmith

BOSTON — Meeting in emergency session, the Boston Landmarks Commission voted on November 18 to consider a petition requesting official landmark status for the burned-out Bromfield Street building formerly housing the offices of *Gay Community*

arsonists. Twelve days after the fire, The Druker Company bought the building for a token sum from Evelyn Richmond, a former Druker employee who may have acted as a "straw" to conceal ownership by the company.

After examining the exterior of the building, an engineer working for the city Landmarks Commission reported that the structure presents no immediate hazard and could be rebuilt. However, Ronald R. Schwartz, an attorney for the Druker Company, told the *Boston Globe* the building was "severely damaged by fire" and unsafe. Schwartz said Druker planned to demolish the building before holiday shoppers create traffic problems in the downtown area.

Environment Department Director Eugenie Beal, who oversees the Landmarks Commission, told GCN the city building department and independent engineers would examine the building further. The Landmarks Commission will issue a written report and invite public testimony on the historical value of the building at a February 8 hearing.

The building, which survived a major fire in 1872, is, according to one report, "a rare surviving example of the mid-19th century Boston granite commercial row."

The Druker Company, a major downtown real estate developer,

has one of the largest holdings of commercial properties in the city of Boston. Its president, Ronald Druker, a close associate of Boston Mayor Kevin White, recently accompanied the mayor on an official goodwill trip to China.

## Faculty Vote Bans Military Recruitment At Boston Law School

By Larry Goldsmith

NEWTON, MA — A faculty committee of the Jesuit-run Boston College Law School has voted to exclude on-campus recruiters for outside employers who discriminate on the basis of sexual orientation. An additional vote taken by the faculty committee specifically bars the U.S. Army's Judge Advocate General Corps from the law school campus because of the military's explicit exclusion of lesbians and gay men from its ranks.

The 20-member faculty committee voted nine to five for the policy change and nine to six for enforcement against the Army just five days before scheduled interviews

by Army recruiters on the campus.

Adoption of the new policy brings the Boston College Law School into line with at least ten other law schools throughout the country which bar discrimination.

Although the power to make the decision rested with the faculty, student action played an important role in bringing the issue to a vote. One lesbian law student described the strategy used to lobby the faculty. "Discrimination was the key on which it turned. We organized the student body against discrimination rather than organizing the homosexuals to get a right."

The Army has sought to recruit law students and novice lawyers to

Democratic Unionist Member of Parliament whose "Save Ulster from Sodomy" campaign blocked a similar reform measure in 1978. "I believe that the family unit is the basic cement of society," *Gay News* quotes Paisley as saying. "This order, legalizing homosexuality, attacks the very cement of society. Those of us who believe in the sanctity of the home and in the strength and moral power of the home must voice their opposition to the order."

In a speech regarded by many as a coming out statement, MP Matthew Parris commented, "... [W]here I feel as deeply, strongly and personally as I do on this issue, argument altogether fails me. I support the measure with all my heart."

Dudgeon was prompted to take his case to the European Court by a 13-month police crackdown in 1976 and 1977 during which members of the newly formed Northern Ireland Gay Rights Association, the country's first gay organization, were interrogated, subjected to search and threatened with prosecution. Prosecution of four members of the Association was avoided only through intervention of the attorney general in London. Dudgeon described the crackdown as "a deliberate attempt to try and break the gay movement. It was

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## FIRE UPDATE

*News, Rag and Glad Day Bookshop.* The Commission's vote places a hold on an apparent plan by the building's owner to demolish the historic, 134-year-old structure during the weekend of November 19-21.

Workers seen in the building last week told passers-by that the building's owner, The Druker Company, considered the structure unsafe and planned to tear it down. The interior of the building was badly burned last July 7 in a seven-alarm blaze believed set by

## Homophobic Firings Cited

## AFSC Cancels Advertisements in Monitor

By Jil Clark

BOSTON — Board members of the American Friends Service Committee (AFSC) have decided to discontinue advertising in the *Christian Science Monitor* because officials at the world headquarters of the Church of Christ Scientists discriminate against lesbian and gay male employees.

The AFSC's affirmative action policy states that contractors who provide services for the organization must not discriminate on the basis of "factors such as race,

color, sex, sexual orientation, religious affiliation, national origin, age, mental or physical handicap, previous criminal record or resistance to military involvement, when these factors are unrelated to their capacity to perform the job ..."

The board made its decision after Ron Mattson, the sole out gay board member, called attention to the fact that the *Christian Science Church* fired lesbian journalist Chris Madsen and gay male executive Jim Ogan last winter

because of their sexual orientation.

"We're reluctant to do this," said Jim Lenhart, the AFSC associate executive secretary for information and interpretation. "We have a lot of respect for the *Monitor*. It's one of the country's finest, most sensitive newspapers."

Lenhart continued, "They consider they are doing it for a moral reason and we feel fighting discrimination is our moral reason."

Karen Gould, who as personnel director at the Mother Church was

involved in the firings of Madsen and Ogan, said she could make no comment and referred GCN to J. Anthony Periton, the manager of the *Christian Science Publishing Society*, and Robert Nelson, public relations officer for the Committee on Publication. GCN Reached Nelson, but he did not have time to prepare a response to the AFSC criticism by press time. GCN attempted to reach Periton for comment, but he did not return the calls.

In the official view of the

Mother Church, found in its "Statement on Homosexuality", "declared lesbians and gay men" are not free but rather are trapped by "ills, fixations, abnormalities and compulsive behavior patterns never imposed by God on his children."

"Our church has always regarded homosexuality as something that calls for compassionate healing. This church has a very strong conviction of the worth and dignity of all children of God."

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# News Notes

## quotes of the week

"The question is not if we're going to have censorship, but who's going to do it."

—Jerry Prevo, chairman of Moral Majority Alaska, addressing the Alaska Library Conference. Prevo chastised librarians from the Anchorage Public Library for carrying *Gay Alaska*, which has a circulation of under 2,000, while not stocking the *Moral Majority Report* in their collections. In fact, none of the 250 assembled librarians raised their hands when asked if the *MMR* was available on their shelves. "Is it possible our side is being censored out?" Prevo asked.

"If you can read it, it's good enough!"

—comment made by Nancy Wechsler, GCN's new typesetter, after one week of work.

## confusing role models

VENTURA COUNTY, CA — The directors of the Big Brothers/Big Sisters chapter here voted 15 to 6 last week to permit lesbians and gay men to apply to the program.

Four board members resigned in protest of the policy change, which brings the policy of the Ventura chapter into line with other affiliates of the organization, according to the *Los Angeles Times*.

"I don't think it's wrong to protect children from confusing role models," said Louis Vigorita, who resigned.

However, since all adults applying to be a big brother or big sister must go through an in-depth screening process which includes questions about their sexual preference, some staff members doubt any lesbians or gay men will be selected for the program.

According to Richard Arbenz, executive director of Big Brothers of Los Angeles, a chapter has never excluded homosexuals from applying to become big sisters or big brothers. Nevertheless, he said, "We have never knowingly matched a homosexual man with a boy . . . Since the mother, who must approve the selection of a big brother, is always notified of an applicant's sexual preference, I question whether it will ever happen."

Tricia Diorio, executive director of the Ventura affiliate, agreed with Arbenz that it is unlikely that they will make a match between a gay man and a young boy, since such a match is a "recurring concern of mothers and of the public in general . . . But if such a match does develop, we will make it. This is not just a 'paper policy'."

In the past decade, only "a handful" of lesbians or gay men have asked to become big sisters or big brothers, said Diorio, but none has been matched.

Diorio said she asked for the policy change "because it is against my personal policy to discriminate against anyone."

## teenaged boy gang raped

RUTLAND, VT — A teenaged inmate at the Rutland Community Correctional Center was raped by as many as six inmates several weeks ago, reports the *Montpelier Times*.

The 18-year-old New Hampshire resident had been in jail only three days at the time of the gang rape.

Reports vary as to how many inmates participated in the rape, which allegedly took place in a minimum security cell. One inmate told reporters that six men raped the teenager, another said that seven were at the scene of the rape but that three did not physically participate.

"It made me sick and repulsed me," said an eyewitness who observed the rape through a cell window. He added that during the course of the attacks the victim turned to one of the assailants and asked, "Is this the way it goes in jail?" Reportedly, the assailant replied, "That's the way it goes."

Another inmate told reporters the rape went on for a day and a half. "I saw the whole thing. I was three feet away, watching through a window of a door," he said. "They beat this poor kid half to death. The kid couldn't open his eyes. It was the first time he's ever been in jail. He was afraid."

Four of the six alleged attackers are now isolated in the jail's "F" Unit, he said. "They lock you up in there, you don't get out. . . ." even for meals.

The RCCC superintendent commented only that an "alleged assault" was under investigation by the state police but that the inmate who was treated has refused to talk about any assault or gang rape. "We haven't found a victim who would agree that a gang rape took place," O'Malley said. "If you don't have a victim, you don't have a crime."

None of the witnesses ever reported the assault to officials, which may mean the incident never took place, O'Malley said. However, he added, in most prisons, "there's a code of honor that you don't turn anyone in whether they committed an offense against you or not."

## christian council calls for gay rights

MINNEAPOLIS — The Minnesota Council of Churches, a coalition of 18 Christian denominations, last month prevailed upon its membership to welcome lesbians and gay men into their parishes and to work for the passage of laws prohibiting discrimination on the basis of sexual preference, reports *Equal Time*, a lesbian and gay newspaper.

The 55-member board also passed anti-discrimination resolutions calling for an end to "arbitrary and selective use of laws. . . legally applied police violence which serve as an expression of prejudice and harassment," an end to court-ordered separation of children and parents "based solely on the sexual orientation of the parent," the repeal of the state sodomy law and an end to "official pressures brought to bear in parks, bars and other public meeting places solely on the grounds that they may be frequented by lesbians and gay men."

The Council, which is affiliated with two lobbies in the Minnesota Legislature, urged them to support anti-discrimination bills. "Our Christian faith requires that we respond to the injustice in our society manifested in the denial and violation of the civil liberties of persons whose affectional or sexual orientation is toward persons of the same gender," reads part of the five-page, single-spaced "Statement on Ministry to and with Gay and Lesbian Persons."

Also in the statement, the board criticizes the role many churches have played in opposing equal civil rights for gays and lesbians. "It is ironic that the story of Sodom and Gomorrah is used so repeatedly to condemn gay and lesbian people. Whatever else may be said for the account, it is a story which condemns inhospitality to the strangers in our midst. While it has not always been so, the church has been incredibly inhospitable to gay men and lesbians."

Authors of the statement also argue that sexual orientation is not necessarily chosen. "Evidence continues to suggest that there is a givenness about it. Certainly, in the face of current hostility and violence toward gay and lesbian people, one would reasonably wonder why anyone would intentionally choose to so identify themselves, if it were a matter of choice."

The authors also state that societal bigotry is the cause of the higher incidence of emotional difficulties among homosexuals as a group: "This minority group is often invisible. . . the cost is compromise of self and resignation to a shadow life of dishonesty and duplicity. It comes as no surprise, then, that data indicates that people in such situations are [at] risk for chemical abuse, emotional difficulties and even suicide."

## yes, the boycott is still on

BOSTON — The Disabled People's Liberation Front (DPLF) is urging lesbians and gay men to boycott the 12 local Sack theaters and to join in bi-monthly picket lines outside of the Beacon Hill Sack.

The DPLF has fought unsuccessfully for four years to force the president of the huge movie house chain, A. Alan Friedberg, to make the facilities accessible to the disabled. According to local media, Friedberg has responded with comments like "I think they're lucky to go in the back door; that way they don't have to stand in line," and "If I give them ramps, they will be wanting medication and heart machines in there next."

According to a DPLF circular, Friedberg once wrote the following to a patron who boycotted the theaters: "Neither we nor society generally can afford the luxury of failing properly to prioritize in an imperfect society which must look more closely at cost benefit ratios."

Also, DPLF members also note that the corporation has recently been investigated by the attorney general's office on the grounds that its management has engaged in unfair, monopolistic practices to the detriment of other local theaters. "The art films being shown in this Beacon Hill Theater are an attempt to threaten the existence of theaters such as the Orson Welles, Nickelodeon, the Galleria and the Brattle," DPLF members alleged in their leaflet.

"Clearly this is a matter of corporate greed and insensitivity to human needs and the welfare of smaller business competitors."

For more information about the picket lines and the boycott, call (617) 547-0329.

## return to oasis

CAMBRIDGE, MA — The Oasis Coffee House is reopening on December 11 at a new, temporary location.

Local talent will be on stage every Saturday night in the basement of New Words Bookstore "at the same old familiar times," says performer and Oasis manager Maxine Feldman. "Doors open at 7:30 and everybody's got to be in by 8. We're looking forward to seeing you all again."

The first performance in the chemical-free space will be given by Maxine herself. Donations are \$5 at the door, which is now at 186 Hampshire Street.

## students publish newsletter

BOSTON — The Boston Intercollegiate Gay and Lesbian Alliance is publishing a monthly newsletter with information about the meetings and activities of its seven member organizations.

"We are reaching out to the gay community for support and to let people know we are here to help," said B. Sesnovich, facilitator of BIGLA, which began as a project of Northeastern University Lambda.

Other member organizations are Gays at MIT (GAMIT), the Harvard-Radcliffe Gay and Lesbian Student Association, Babson Gay and Lesbian Alliance, Tufts Gay Community, Gay/Lesbian Concern Group of Boston College, Lesbian and Gay Caucus of Northeastern University School of Law, the University of Massachusetts/Boston Lesbian and Gay Center and Brandeis University Triskelion.

To receive a copy of the newsletter, contact one of the above organizations or write to BIGLA c/o NU Lambda, 260 E C, Northeastern University, Boston, MA 02115.

## black group restructures

CHICAGO — The National Coalition of Black Gays, Inc. (NCBG) is restructuring and relocating.

The coalition is changing itself from a chapter-oriented organization to a nationally-oriented one made up of individual and group memberships. Individual memberships will cost \$20 annually and organization memberships \$30.

The national office will be located at 1311 West Pratt Boulevard, Chicago, 60626-7789, and will be chiefly administered by Chris Cothran. The old Washington, D.C. address will become the new Washington Liaison Office of NCBG, Inc. at 816 I Street NE, headed by A. Billy S. Jones.

*Habari, Habari*, NCBG's bi-monthly newsletter, has been absorbed into the local newsletter, *Lambda Chicago*. Under the restructuring plans, *Lambda Chicago* will expand to a national publication and current subscribers to *Habari, Habari* will receive the balance of their subscriptions in copies of *Lambda Chicago*.

We at the GCN Prisoner Project often get letters from prisoners who are really being treated rudely (above and beyond the usual terrorism of the prison business) because of their being queer: sexual assaults, denial of lesbian and gay publications, transfer to other prisons when they try to file protests. It's a frustrating experience for us because, to begin with, prisoners are often hard to contact (even by mail!) especially at times when the prison is harassing them. This is one of the tools of the prison trade: what the folks outside don't know about won't make them angry.

But prisoners are especially hard to contact and support from long distances. Prison officials in Attica, N.Y., and Soledad, Calif., are much more responsive to letters, etc., from Buffalo/Rochester and San Francisco than they are to letters and press coverage from Boston. They're afraid that local media or some local group or lawyer might get involved and burst their net of secrecy and call public attention to something the officials want to keep behind their walls.

So we're going to try to put together some information about individuals, groups, media, etc., in the vicinity of prisons where we have lesbian or gay readers. Any information of this sort that you might have is of interest to us. For example, information about individuals who would be willing on a now-and-then basis to write a letter of support at a critical moment to a prisoner (not necessarily as a penpal, just helping out in a hard time and at the same time letting the prison officials know that the person does have some contact with the outside), or maybe a letter of protest to a warden or to the local media: such information would be very helpful in critical moments for these incredibly vulnerable people.

Let us hear from you so we can begin to compile a network of resources in the vicinity of each prison where we have readers. Any information at all (it needn't be strictly lesbian or gay resources) would be appreciated, as would any relevant ideas or experience you want to add regarding prisoner support.

Thank you.



# R2N2 Conference: Revitalizing the Movement

By Sharon Page

CHICAGO — The Reproductive Rights National Network (R2N2) emerged from its fifth national conference, held here November 12 through 15, as a solid federation of women activists sharing a comprehensive program of reproductive freedom linked to a vision of a revitalized women's liberation movement.

Some 150 activists, including half a dozen men, representing over half of R2N2's 75 affiliate groups came together for the conference.

The weekend was packed with nine plenaries, nearly 20 workshops and several caucuses addressing a wide range of questions facing the Network as an increasingly complex, active organization. Through extensive political discussion and organizational decision making, R2N2 progressed in further integrating lesbian liberation and anti-racist work into its fabric and moved closer to elaborating strategies for nationally coordinated work in the '80s.

Since its founding in 1979 by women's groups responding to government attacks on abortion accessibility, the Network has developed a broad perspective of reproductive rights encompassing sterilization abuse, child care, workplace safety and related social and economic issues. Based on a grass-roots association of pro-choice groups, feminist health clinics and leftist organizations, R2N2 has been visibly active in various progressive movements and actions in the past year. In an unprecedented alliance, R2N2 joined with the National Organization for Women and the National Women's Health Network in organizing the 8,000-strong demonstration against the Right to Life Party convention in Cherry Hill, New Jersey last July.

## Lesbian Liberation Focus

A major theme of the conference was lesbian liberation and its relation to the Network's political perspectives and to its practical work. The culmination of months of collective effort begun at the previous national conference and organized by the Lesbian Task Force, this focus kicked off the Friday opening session. The films *Greetings from Washington, DC* and *Pink Triangles* were screened and a presentation was given by Sarah Schulman of Wommin for Womyn (WfW) in New York to over 90 attendees.

Schulman laid the basis for the analysis developed throughout the weekend by raising the concept of compulsive heterosexuality and drawing distinctions between lesbian rights and lesbian liberation. "Lesbian 'rights,' i.e. civil rights, is a politic that maintains the category of deviance for lesbian women. It assumes the natural superiority of heterosexuality and it precludes any analysis of the reasons why heterosexuality is so pervasive." Lesbian liberation was posed as challenging the underlying assumptions of heterosexist society and expanding the meaning of freedom for all women.

"If feminists can confront an understanding of sexuality as a social construct," Schulman continued, "and see the implications of lesbian oppression as limiting possibilities, as a mode of social/

sexual control of all women, we can come to a politic of lesbian liberation that is consistent with our goal of actions, choices and autonomy." She challenged heterosexual women to "do some hard and uncomfortable work. While neither lesbians nor heterosexual women are monolithic groups, lesbians in this movement have acted on a passionate commitment to abortion rights and we are asking heterosexual women to make the same passionate commitment to us."

The Sunday morning plenary expanded the same work with a panel of six Lesbian Task Force members, again presenting collectively developed work. Shawn Towey of Philadelphia Reproductive Rights Organization (PRRO) and Solidarity, A Socialist-Feminist Network, and Maxine Wolfe of WfW placed the development of

coming heterosexism in R2N2 affiliate groups and local work.

The discussion which followed was lead by a woman relating how working with R2N2 first made her question heterosexist assumptions. She cited the lesbian liberation workshop at last year's conference as having caused her much anxiety but ultimately making it easier for her to come out as a lesbian herself. Another younger woman, Jeanine Hogg of Cleveland Pro-Choice Action Committee and International Socialist Organization, told *GCN* that the panel "had a big impact on me." Other speakers underlined the need for R2N2 to play more visible roles locally and nationally in lesbian and gay pride day events and other gay movement activities. Janet Tobacman of Women Organized for Reproductive Choice (WORC) in Chicago

workshops scheduled throughout the weekend.

## Anti-Semitism Workshop

The well attended workshop on "Anti-Semitism in the Women's Movement" promoted dialog and analysis despite potential for explosive conflict. Facilitated by Stephanie Roth of WfW and R2N2 national staffperson Margie Fine, the workshop was about "anti-Jewish oppression, not Israel." Fine pointed out that while "anti-Zionism does not equal anti-semitism," the response to organizing the workshop revealed problems by some R2N2 members in recognizing the reality of anti-semitism. Many participants, however, felt that meaningful discussion of modern anti-Semitism was impossible in isolation from Zionism.



Sharon Page

specifically lesbian organizing in the historical context of the last decade as a defensive response to the homophobia prevalent in leftist and mainstream women's groups. Wolfe called for solidarity between heterosexual and lesbian women based not on tactical alliances against common right-wing threats ("If the right disappeared tomorrow, would our connections disappear?"), but on the basis of recognition and appreciation of both the commonalities and differences between women.

Janna Diechmann of PRRO and Solidarity elaborated on rights versus liberation for lesbians, emphasizing that civil rights approaches offered limited and illusory change favoring more privileged women with access to costly and time-consuming legal battles. In contrast, liberation includes the full range of sexual, social, racial and economic relations with the goal of empowering lesbianism as a valuable, legitimate choice for all women, not settling for a tolerance of ghettoized "deviant lifestyles."

Andrea Cammarata of PRRO and Solidarity and June Chan and Libby Smith, both of WfW, read moving selections of poetry and essays describing in women's own words their struggles, sorrows and joys as lesbians. This was followed by a reading of a comprehensive series of questions designed to encourage specific practical steps toward confronting and over-

go and New Jewish Agenda stated, "R2N2 needs more discussion and action around sexuality in general," forcing a concern that had little discussion throughout the conference.

## "Pro-Family" Politics Discussion Continues

Almost 60 people attended the session on "Pro-Family Politics: Right and Left," also organized by the Lesbian Task Force. First presented last April in the Eastern Regional Conference in Boston, the panel responded to debates appearing in *In These Times*, *Gay Community News* and other publications. The stereotypical family, as idealized by both the right and the pro-family left, was shown to constitute a small minority of current living arrangements in the US. As a historical construct, the family was critiqued by various speakers as privatizing social oppression, breeding submission to authority and exploiting women's unpaid labor. However, according to Maxine Wolfe, R2N2's role is "neither to smash the family nor defend it." Speakers raised the need to "transform isolated decision making into collective solutions through building a movement that can present viable alternatives to privatized struggle and to empower women with choices over our lives."

Lesbian perspectives were also heard in many of the nearly 20

## Third World Women's Organizing

A Sunday evening mini-plenary heard a panel on "Third World Women and Reproductive Rights Organizing" featuring both black and white women speakers. Discussion acknowledged the Network's difficulty in transforming its mostly white composition into a more multi-racial organization. Continuing coalition work with specifically Third World women's groups was suggested as one step toward greater participation of women of color within R2N2 as well as working out long-range plans for both internal and external anti-racist projects.

One of the panelists, Pat Parker of Feminist Women's Health Center in Oakland expressed a view shared by others that "the problem is less one of race and more of class." She urged Network groups to examine their selection of leadership and systematically to develop women who are less educated or articulate than the white middle-class milieu which has traditionally dominated the women's movement.

## Future Plans

"The Future of R2N2 and the Women's Movement" was the subject of Sunday night's plenary. The network's development over the past four years was viewed against the backdrop of an increasingly fragmented and conservative women's movement, the

growing economic crisis and the rise of the right. While R2N2's vitality has prompted some single-issue, pro-choice groups to move towards a more comprehensive analysis and has influenced more serious consideration of reproductive rights among sectors of the left, R2N2 has often met with difficulty in integrating its multi-issue perspective into its own ongoing work. While retaining abortion accessibility as a priority, consensus was expressed throughout the weekend that the Network must project a stronger, more coherent national voice and visibility around its full politics. As outgoing National Steering Committee member Cathy Christeller of WORC and Solidarity said, "Women don't come into R2N2 on the basis of 'single-issue-ism' but because of our whole vision."

The session echoed widespread sentiment that the Network continue its presence in national coalitions around various struggles and also investigate ways to take more responsibility for the eventual rebuilding of a strong women's liberation movement. Several speakers emphasized that fighting for control of one's body only becomes meaningful in the context of a broader fight for radical feminist goals.

Organizational decision-making took place on Monday. Criticism by some conference participants that most activists would need to return home before any voting occurred was offset by organizers' statements that more voting delegates attended this session than at previous conferences. A new National Steering Committee was elected, by-laws approved and over two dozen resolutions voted on. Plans were adopted for nationally coordinated actions commemorating the Supreme Court decision legalizing abortion on January 22.

While the conference saw no major controversies or shifts in policy, many assessed the weekend as evidence of steady forward motion of the Network. Re-elected National Steering Committee member Marlene Gerber-Fried of the Massachusetts Child Bearing Rights Alliance and Solidarity told *GCN*, "I think there was progress, particularly around childcare issues, lesbian liberation and Third World women's organizing. The conference has been productive and encouraging."

As a national organization of women growing in ability to engage in sophisticated political dialog and practical projects, R2N2 has the potential to play a uniquely constructive role in the development of a radical women's liberation movement in the period ahead.

For more information on conference resolutions and up-coming activities, contact the R2N2 national office at 17 Murray Street, New York, NY 10007, (212) 267-8891.

## Irish Laws

Continued from page 1

most unsuccessful because they foolishly went for people at the top rather than at the bottom."

Dudgeon said the next step for the lesbian and gay movement in his country will be to promote anti-discrimination laws in Parliament and to support efforts being made in the Republic of Ireland to the south to reform anti-gay laws there. A ruling is expected shortly

in a case before the Supreme Court in Dublin which challenges those laws. Southern Irish gay activist David Norris told *GCN* the same European Court of Human Rights ruling which forced the parliamentary vote has been accepted as a "persuasive argument" in the Supreme Court case, as have the rulings by US courts in *People v. Onofre* and *Baker v. Wade* by which laws against gay sex have recently been abolished in New

York and Texas.

Norris said reform of the law in Northern Ireland is important to the case. "The only defense [of current law] they could have would be that the North of Ireland, its people and institutions, were so diametrically different to the South that it didn't apply. They can plead derogation on those bases, that it is a different state with a different ethos, a different people, a different nation-

ality and so forth. But the government of the Republic is quite keen on at least keeping a public attitude of wishing peaceful reconciliation. So it would be absolutely political dynamite to take that as the only method out."

Norris added that if the Supreme Court upholds the existing laws the case will be taken to the European Court of Human Rights.

— filed from Boston

## Correction

An article in *GCN* Vol. 10, No. 17 contained a factual error. In "Cop Brutality Charged in Halloween Incident," it was stated that Charles Maplethorpe, a man arrested during the incident, "passed his camera to a nearby onlooker, who then passed it on to a Metro employee." Maplethorpe informs *GCN* that he actually passed the camera directly to the Metro employee shortly before he was arrested and that when he retrieved the camera from the Metro two days later, a secretary informed him that police had confiscated the film.



# Community Voices

## letters from my aunt

To my dear friends at GCN:

Last year I met you all during my visit to the U.S., marched part of the Gay Pride Parade with you and, when I finally returned home, carried many warm memories back with me and yet I've only written once since my return. The reasons are many. First, I suffered a severe culture shock when I arrived in New York but I was buoyed up by a weird euphoria there, in Boston, during the Philadelphia Gay and Lesbian Conference and all during my trip across the States during which I visited as many feminist and lesbian centers I could reach (with especially warm memories of the Denver women). It was all wonderful and unreal—and oh, so *fattening*. None of the clothes I wore when I first arrived in N.Y. fit me by the time I came through again on my way home. Although I got somewhat of a letdown at the Women's Center in London I was buoyed up again by the wonderful women of the Maison des Femmes of Brussels but I went through another, reverse culture shock when I got back to Israel and the effort required to change from cherished and catered-to visitor to an ordinary working woman kept me away from my typewriter for months by which time (according to Israeli union laws) I had to be retired from my regular job and, since my retirement money would not be enough to live on, had to find some supplementary income.

Also keeping me from my typewriter was the fact that, a little over a year ago, a few women and I started a Women's Awareness Center in Netanya and we have done pretty well with monthly lectures on subjects such as rape, battered women, abortion and childbirth, women in the kibbutz, Israeli divorce laws, etc., drawing between 30-40 women on the average and some of them coming from quite a distance to attend our lectures. Although most of the women are bilingual the lectures are given both in Hebrew and in English and we are making a special effort to draw the Sephardic and Mizrahi women who are just beginning to come out of their husband, house and children shell. The planning committee, consisting of 5 or 6 women, meets a few times a month and we have formed very strong bonds of sisterhood which is a thing even these more advanced women have never experienced before. I came out to them as a lesbian from the beginning (they are all "straight") as I did not want any misunderstandings or later "Lavender Menace" reactions and, although I am sure they were a little shocked at first (not verbally expressed), as we came to know each other better, I feel that the knowledge about my life and the fact that I could be open with them and trusting helped to strengthen the bonds amongst us.

All through these exciting but physically and emotionally trying times I was going through a confused and confusing period in my personal life so I have hardly written to anyone this past year (even to my beloved Maida). What started to get me out of my shell was the shock of the fire-bombing of the GCN, the bookstore and the *Fag Rag*. I have been delaying writing until I could save up some money to send together with my thanks to you all for the pleasure I have received from your wonderful, no, OUR wonderful newspaper. Although I may not always agree with all you have to say it has been my main informational source and a comfort to me when I begin to get discouraged at the long way we, in Israel, still have to travel.

Today I received the copy with the writeup on *Nice Jewish Girls* and I do feel I must add my comments about one article not covered in your review. Despite the fact that they are rather negative, since it does cover my country and it is a reaction voiced by many of the feminist and lesbian women in Israel, it should be aired.

The response to our article ("Letters from my aunt") in *Nice Jewish Girls* was very positive amongst the gay and feminist women in Israel although, of course, it was limited to those who were fluent enough in English to make it worthwhile to buy it. Most of the other articles also had a very good reception; however, the one by Andrea Loewenstein was both ridiculous and insulting to our country and to the lesbian and feminist communities in particular. In her one month visit she becomes an "expert" on all aspects of Israeli life. Her description of the shop salesman trying to lure her to buy sounds so threatening; what he did was no different from the Jewish peddlers who practically dragged in

prospects from the streets of New York's East Side when I was young.

Pg. 202 . . . " . . . an Israeli soldier with a hug gun hanging from his shoulder down between his legs"—such a threatening, phallic description. Where the hell was it supposed to be? Balanced on his head? Did she think of the fact that maybe his reaction to her was caused by the fact that most American touring young (and not so young) women are busy screwing as many of our virile looking Israeli soldiers as they can bed and what may have looked threatening to her is what the hetero women are finding exciting and inviting? Had Ms. L. ever taken into consideration, in her insular mind, that customs of foreign countries may differ from those of her own and it would be advisable, as well as polite, to find out a little about those customs? Jaffa is, primarily, an Arab area. Arab women (as she did notice) do not wander about alone, especially at night. What she can do in Tel Aviv, Ashdod, Netanya or most parts of Haifa (which are mainly Jewish inhabited areas) she cannot do in Arab or Druse sections. Then, also, the soldier may have just been looking for a chance to show off and practice his English as many Israelis like to do. In Israel people talk to each other on the street, in the buses; they ask personal questions of each other—of people they have never seen before and will probably never see again. It used to really bug me when strangers would ask (in these informal chats that seem to get started whenever two Jews are within talking distance and have nothing else to do), "Where do you live?", "How many metres is your apartment?", "How much did you pay for your apartment?" or "car" or "dress" or "How much is your salary?" It's just the way things are, the way people do, the way they show they are friendly—the "we are all one family so there are no secrets." As we say, "If someone farts in Nehariya (near the northern border) they know about it in Eilat" (south).

Pg. 206 on Yudit's comments on the feminists of Tel Aviv, " . . . and now they are translating

## hostile

To The Editor:

I am concerned with nurturing the progressive forces in our movement. Clearly GCN's staff and readership is concerned with a progressive lesbian/gay movement. I find, however, that loyalty to certain progressive Shibboleths is getting confused with a nurturing, progressive stance. For instance, GCN has been hostile to both Virginia Apuzzo, the new NGTF exec director, and the Human Rights Campaign Fund. I do not believe that such hostility is in any way progressive.

Virginia Apuzzo is perhaps one of the strongest, most sincerely progressive voices in the lesbian/gay movement. Apuzzo has always urged coalition work with Third World people, with working people, with tenants, with the civil liberties community, with feminists. Apuzzo has never equated gay civil rights with narrow privilege for white males. Apuzzo has actively worked as a Democrat, however, and this tactical choice of hers—principled although it is—has conjured up for certain people the worst kind of stereotype.

The Human Rights Campaign Fund also seems to be the target of a good bit of recent loose polemics and knee-jerk condemnation. Yet HRCF is now one of the most successful, most

*Our Bodies Ourselves* into Hebrew, leaving out the section on gays" was misinformed, a statement made without authoritative backup in 1979 about a book first published in 1982 which contained the translation on lesbians as closely as could be done from the original. The publishing company tried to contact the gay community in Israel to request any changes which might be necessary for adaptation to Israel, but received no reply so they just stuck to the original script with slight editing in parts which would be inappropriate to this country (examples of problems of black American women, for example).

Enough of that—just to say that it gave such an exaggerated picture of the "Mysterious Middle East" with all the men being threateningly macho and the women helplessly oppressed. I expected the ghost of Rudolph Valentine to come riding out of the desert on a camel or a shiny black Arabian horse. It fills me with mixed emotions; I don't know whether to laugh at its adolescent-like inanity or to explode in anger at this insular woman who, knowing nothing of the culture and customs of the Middle East and, according to what she writes, not having met any of the lesbian community or even of the active straight feminists amongst us (wasn't she interested? we are easy enough to find) dares to consider herself knowledgeable enough to pass judgment.

I welcome any comments any of our readers may wish to make but please remember, it takes almost two months for my GCNs to reach me, so replies to published letters will be much delayed. You might write to me directly and I will mail your letters (unedited) together with my reply directly to GCN although this may end up as an expensive postage proposition for me. Also, if any of you are coming this way and let me know in advance I would welcome one or two lesbian or gay men who are able and willing to share expenses for a short visit.

With much warmth and love,  
Ilana (Helen) Weinstock  
P.O.B. 5059

42150 Netanya, Israel

progressive political action committees in existence. The Campaign Fund's list of endorsed candidates reads like an honor roll of the very most courageous, principled, and (yes) progressive individuals who have managed to win election. Barney Frank in Massachusetts, Peter Kostmayer and Bob Edgar in Pennsylvania, Jim Howard in New Jersey, Phil Burton in California, Les AuCoin in Oregon, and most of the other HRCF endorsees are not merely pro-lesbian/gay, — they are staunchly pro-feminist, pro-labor, pro-peace, pro-environment. How then is HRCF a conservative force?

I do not wish to be misunderstood. I believe that there are indeed forces which would like to align our community with corporate interests and against the interests of Third World and working people. These forces will only be strengthened if progressive, effective leaders such as Virginia Apuzzo and HRCF's Steven Endean are encumbered by misguided attacks. Let us nurture what is good and progressive in our community and let us refrain from knee-jerk condemnations of tactics different from our own.

Sincerely,  
Robert Goodman  
New Brunswick, NJ

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# An open letter to the gay community on hepatitis B

## Hepatitis B, a serious disease, may be sexually transmitted

Sexually transmitted diseases among the gay community are epidemic. Herpes has recently received a lot of attention; gonorrhea and syphilis are well known; but the Centers for Disease Control (CDC) recently issued a major recommendation for the prevention of another sexually transmitted disease: Hepatitis B. In their *Morbidity and Mortality Weekly Report*, the CDC stated: "Susceptible homosexually active males should be vaccinated [against hepatitis B] regardless of their age or duration of their homosexual practices."

## Gay men are at a high risk of contracting hepatitis B

In one study, from 51% to 76% of 3,816 gay men seen in five sexually transmitted disease clinics had evidence of past or present hepatitis B infection. Once infected, there's a 6% to 10% chance of becoming a carrier—capable of passing on the virus. The CDC estimated there are nearly 1 million carriers in the United States and that 100,000 of these carriers are gay men.

## The hepatitis B virus can be passed on by contact with contaminated body fluids

such as saliva, urine, semen, and blood. The hepatitis B virus can be transmitted through tiny breaks in the skin or contact with mucous membranes. This can occur during intimate sexual contact and can lead to hepatitis B for the partner of an infected person. Although most patients recover and over half contracting hepatitis B do not get symptoms, there is no specific treatment and no known cure for hepatitis B infections.

## Hepatitis B may lead to even more serious complications

For those who do get symptoms of hepatitis B, a mild or severe "flu-like" sickness may continue for weeks or months. Ten percent of all infections become long lasting (chronic) with potential complications that are sometimes more serious than those of other sexually transmitted diseases. The serious complications include the chronic carrier state, chronic active hepatitis, chronic persistent hepatitis, cirrhosis, and even cancer of the liver. Every year almost 4,000 carriers die of cirrhosis. In addition, carriers have a risk 273 times greater than that of the general population of contracting a usually fatal form of liver cancer.

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The vaccination regimen consists of a series of three injections, the first two a month apart and the third, six months after the first. To be effective, the vaccine must be given before a person gets hepatitis B. The vaccine helps prevent the disease: It is *not effective as a treatment*. We suggest that you consult your doctor to determine if you should be vaccinated.

**For more information  
about hepatitis B and the  
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### Why you should consult your doctor or clinic

The vaccine helps protect against infection caused by hepatitis B virus. This virus is an important cause of viral hepatitis, a disease mainly of the liver. Even mild forms of this disease may lead to serious complications and aftereffects, including liver cancer. There is no specific treatment for viral hepatitis.

Vaccination is recommended for persons who have a higher risk of becoming infected with hepatitis B virus because of frequent, close contact with infected people or exposure to body fluids from such people. It will not

protect against hepatitis caused by viruses other than hepatitis B virus.

No serious adverse reactions were reported in over 6,000 individuals receiving the vaccine in clinical trials. The most frequent reaction was soreness at the point of injection; less common local reactions included redness, swelling, warmth, or formation of a hard, lumplike spot. The local effects were usually mild and lasted no more than 2 days after vaccination. Occasionally, low-grade fever (less than 101 °F) occurred. When it did, it usually lasted no longer than 48 hours following vaccination. In

rare cases, fever over 102 °F was reported.

More generalized complaints including malaise, fatigue, headache, nausea, dizziness, muscle pain, and joint pain were reported infrequently. Rash was reported rarely. As with any vaccine, broad use may reveal additional adverse reactions.

Your doctor or clinic knows what special care must be taken when administering the vaccine and in determining who should receive the vaccine. The vaccine is not intended for persons who are allergic to any of its components.



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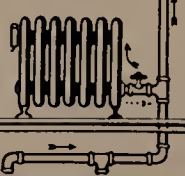
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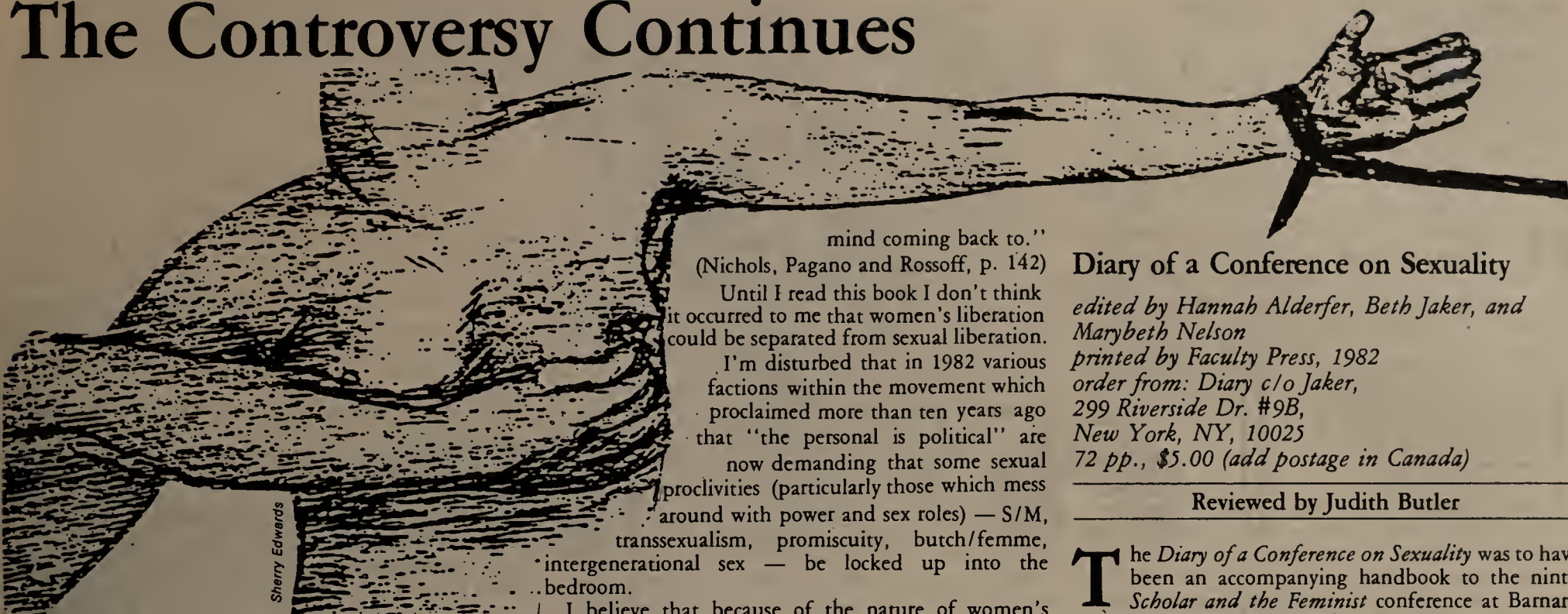


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# Politics, Pleasure, Pain: The Controversy Continues



## Against Sadomasochism: A Radical Feminist Analysis

edited by Robin Ruth Linden, Darlene R. Pagano, Diana E.H. Russell, and Susan Leigh Star

*Frog in the Well*, 1982  
430 Oakdale Road, East Palo Alto, CA 94303  
212 pp., \$7.95

Reviewed by Amy Hoffman

I approached the book *Against Sadomasochism* as a feminist who, along with many others, has begun to wonder why S/M has become a focus for activism and debate within our movement. *Against Sadomasochism* is an anthology in which different shades of opinion are represented, but most of the writers in it would probably agree that S/M is significant both as a symptom of and a contributing factor to the level of violence, particularly against women, in contemporary patriarchy.

The articles in the book concentrated mainly on S/M as it is practiced by lesbians. The purpose of the book is not so much to talk lesbians out of participating in S/M sex, as to argue against defending it with feminist assumptions. "Are we saying that women do not have the 'right' to practice sadomasochism in private? This is not our view. What we are saying is that sadomasochism is not a feminist activity. It should not be falsely justified with the language of liberation movements." (Jeanette Nichols, Darlene Pagano, Margaret Rosoff, p. 145) Lesbian S/M is described as a perversion of our movement, "... a lesbian copy of a faggot imitation of patriarchal backlash against feminism." (Robin Morgan, p. 122, footnote)

Lesbians who enjoy S/M sex have spoken about their desires and fantasies in feminist terms because historically feminism has given women a way to analyze sex and power. Questioning whether S/M should be debated in feminist territory leads the contributors to *Against Sadomasochism* to question the place of sexual liberation in the women's movement.

Robin Ruth Linden says in the book's introduction, "the trend in America during most of the twentieth century toward increasing openness about sexuality — 'sexual liberation' in literature, the cinema and everyday life — is intertwined with the intensification of violence in the culture." (p. 74) Ti-Grace Atkinson states baldly, "By no stretch of the imagination is the Women's Movement a movement for sexual liberation" (p. 91), although most of the other essayists would probably not take such an extreme position. However, Sex is hardly the heroine of this book. When she is not dangerous or addictive, she is worth nodding to — "I certainly agree that exploring our eroticism is vital" (Sara Lucia Hoagland, p. 155) — pleasant but unimportant: "In the context of social change, we argue that what people do in bed makes very little difference. One of the appeals of sex is that it can be an escape. At its best sex focuses on the emotional, the physical, the playful: our troubles are forgotten — temporarily... Our goal then is not transcendent sex alone but transcendent sex in a world that we don't

mind coming back to." (Nichols, Pagano and Rossoff, p. 142)

Until I read this book I don't think it occurred to me that women's liberation could be separated from sexual liberation.

I'm disturbed that in 1982 various factions within the movement which proclaimed more than ten years ago that "the personal is political" are now demanding that some sexual proclivities (particularly those which mess around with power and sex roles) — S/M, transsexualism, promiscuity, butch/femme, intergenerational sex — be locked up into the bedroom.

I believe that because of the nature of women's oppression the women's movement must be a movement for sexual liberation. Men have oppressed women economically and physically by exploiting our ability to bear children. Our liberation process consists, in large part, in gaining control over our own bodies, which are our own selves, our own lives. Sexual liberation for us, as women, who are oppressed on the basis of our sex, and for us, as lesbians, who are oppressed on the basis of our sexuality, is not an amusing diversion, but a matter of survival.

The perversion of sexual desire under patriarchy leads people in our culture to imagine that sex and violence are necessarily intertwined, and that one causes the other. Until now, feminism sought to distinguish between the two, defining rape as violence, not sex. Yet two of the essays in this book refer to "sexual violence" (Sally Roesch Wagner, p. 27 and Kathleen Barry, p. 63). The effect of this redefinition is to imply that half of what is dangerous about rape is sex. The contributors to *Against Sadomasochism* do not accept the crucial distinction that S/M lesbians make between *their* sexual activities, and getting turned on by violence, namely, consent. Many maintain that because women are programmed to be submissive, we cannot truly consent to S/M sex: we have no choice. "The woman's compliance or acquiescence to sadomasochism is therefore entirely delusional and utterly meaningless. In no sense does she share in the man's privileged capacity to act. Moreover, there is no reason to presume that a masochistic woman is exercising more freedom of choice or acting more autonomously if her constrained will and body are subjected to the sadism of another woman." (John Stoltenberg, p. 128) As a woman, I'm beginning to find this argument discouraging and insulting. It assumes I'm a sort of robot. Certainly women's choices are circumscribed under patriarchy, but we are not so silly and weak as to be incapable of shaping anything about our lives. And if we are, why and how have we created a movement? Just as I'm sure that any woman who has been raped has no trouble telling the difference between her experience of a horrifying assault and consensual heterosexual sex, women who are involved in S/M know the difference between getting beaten up and an S/M scene.

If we are concerned, as we must be, about violence against women, S/M lesbians are clearly not the source nor the perpetrators of it, and are hardly an appropriate focus for our actions and our anger. (And if I were being pursued by a gang of boys and saw my local leather dyke walking down the street, I'd throw myself into her arms.)

In *Against Sadomasochism*, sadomasochists are accused of willfully ignoring politics and history: "Advocates of sadomasochism who believe that symbols have meaning only in contexts they designate, or that experiences are isolated from their wider political ramifications... hold themselves unaccountable to material reality." (Susan Leigh Star, p. 135) However, sadomasochistic fantasy and behavior have their origins in the world we live in as surely as do those of romantic love and monogamous bliss. As we strive towards our liberation, we need to scrutinize where desires come from, how we play them out, how we manipulate them, and how we are manipulated through them.

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## Diary of a Conference on Sexuality

edited by Hannah Alderfer, Beth Jaker, and Marybeth Nelson

printed by Faculty Press, 1982

order from: Diary c/o Jaker,

299 Riverside Dr. #9B,

New York, NY, 10025

72 pp., \$5.00 (add postage in Canada)

Reviewed by Judith Butler

The *Diary of a Conference on Sexuality* was to have been an accompanying handbook to the ninth *Scholar and the Feminist* conference at Barnard College in April, 1982. Unfortunately, the *Diary* — a collection of minutes from planning committee meetings, the planners' personal and collective statements, graphics, and workshop descriptions by workshop leaders — never saw the light of day until several months after the actual conference. Why wasn't the *Diary* released in time for the conference? It was suppressed by Barnard authorities and the Executive Committee of the Barnard's Women Center. Why? Because the pictures were interpreted as "violent" and "obscene" and the written positions were considered anti-feminist. As might be expected, I awaited distribution of the *Diary* with a fair measure of eagerness — the erotic power of taboo holds true — and so when I opened it to find photos of women in bed with the sheets pulled up to their chins, the let down was considerable. What has happened in the feminist community such that an academic inquiry into sexuality, which avoids a graphic representation of sex (both in its language and photograph) gets branded as anti-feminist ideology and, more recently, as 'pro-pornography'?

I searched in vain to find the feminist sins in this interesting compilation of reflections on women's sexuality, and couldn't find a one. Instead, I was challenged by some new questions which promise to restructure feminist reflections on sexuality: "what is the status of pleasure in feminist theory? How do we account for women's sexuality as 'simultaneously a domain of restriction, repression, and danger as well as a domain of exploration, pleasure, and agency?' The clear purpose of the *Diary* — and of the Barnard conference — is to dislodge the anti-pornography movement as the one and only feminist discourse on sex. The planners' minutes reveal a concern with the tendency among feminists to accept a view of women's sexuality which enforces the position of women as sexual victims; they seek to counterbalance the anti-pornography perspective on sexuality with an exploration into women's sexual agency and autonomy. Their question: how do women in various cultural situations strategize for pleasure?

The clear tone of the *Diary* is non-dogmatic and open, revealing that kind of fearful and excited uncertainty which characterizes any effort to utter some important set of truths which have remained suppressed for too long. Although some of the anti-porn positions are challenged here (i.e. all men are rapists; pornography causes rape; metaphor is reality), the conference planners clearly accept the fact that part of what it means to be a woman is to live in sexual danger. But they refuse to allow women's sexuality to be defined in terms of victimization alone. They also reject the sometime metaphysical claims about Women's Sexuality and Men's Sexuality that have clouded a good deal of feminist discussion about sex. Claiming that sexuality (both what you do and whom you do it with) is socially constructed, they have provided a framework for understanding the diverse and complex ways in which desire is experienced and expressed across lines of class, color, ethnicity, sexual preference, sexual roles, differing physical sizes and abilities.

Perhaps the controversial aspect of the *Diary* is its refusal to indulge in ethical prescriptions about consensually-based sexual practices. This is not to say

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BOOK  
GAY COMMUNITY NEWS  
REVIEW

BOOK  
GAY COMMUNITY NEWS  
REVIEW

BOOK  
GAY COMMUNITY NEWS  
REVIEW



# Come Out Croaking

## The Frog Who Dared to Croak

by Richard Sennett  
Farrar, Straus & Giroux  
New York, 1982  
182 pp., \$11.95

Reviewed by Martin Krieger

How do you come out? If you are manifestly respectable, with an established career, a reputation, perhaps even an historical role, coming out is bound to alter things: how you act, what others think of your action, what they think of your past. Now only a martyr will choose to come out knowing he will be shot immediately or be erased from history by edict. But for most of us the consequences are more commonplace, the choices less exalted, allowing room for courage and for infamy.

Tibor Grau, the writer of this fictional memoir, is a Hungarian philosopher and critic and sometimes government and Communist Party official, reminiscent of Gyorgy Lukacs (1885-1971): a wily and efficient survivor in a treacherous world. He comes out through a series of documents he has left behind, to be published after his death, his editor now presenting them with a certain scholarly detachment. His reputation is secure, or to put it better, he is now beyond his reputation. Now, at last, he can be honest. He can justify himself. And this is a justification that seems to be performed not only for history, but for God. Grau needs justification and forgiveness. In a moment we'll see why. Now we all need forgiveness, although the magnitude of our ignominies may be small, white lies and dissimulation rather than Grau's of betrayal and disloyalty.

If we write for a living we eventually come out so that we can go on. It is not enough that we know ourselves, or that our friends and family know, or even it be known by word of mouth or through dropped hints in our work that we are gay. We announce it to our readers — in a book that becomes our coming-out book. Think of how the historian and playwright Martin Duberman came out in his book on Black Mountain College (*Black Mountain*, Dutton, 1972). No reviewer resisted the temptation of commenting on that revelation. It is in the nature of the assertion of distinctions of identity that they force others to realize they are in a place that is not so universal, that their straight being is at best a tensioned coil likely to snap back sometime soon.



Jeremy Geringer

Everybody knows, but rarely wants to admit, that sex is *never* the irrelevant fact in a life or in a story or in a work of art. I'm not talking about repressed sexuality, nor about eroticism, nor about early childhood experience. Nor am I talking about the birds and the bees and sociobiology. It is actual sexual experience and longings, what in proper narratives must be left out as inappropriate or merely just particular details, that motivates much of our lives. Grau does not become a Marxist because he wants to meet men in the Party. It is not a singles group, at least not for him. Rather, for whatever reason, and he suggests that it is his refined upbringing, he has a desire in his youth for the embrace of peasant and proletarian men. He pays them for their services, but eventually he wants to transform their affections into a love in which money would be somewhat less directly present and these men would more freely return his feelings. (This sounds like some versions of marriage, as well it might.) But he discovers that these men *need* the money, regularly, as a wage, to support their families. Bourgeois romance is a luxury for them.

We, as readers, hunger for these sexual details, for motivations that are neither transcendent nor pecuniary, and only in part because they are forbidden. They have a pungent reality. Yet no one knows what to do with the philosopher Wittgenstein's interest in men of

the lower classes. People are more comfortable talking about his later puritanism. If we are going to have details, make them seem light and cute, such as Poincare's realizing the solution to the problem of Fuchsian functions while boarding a Parisian bus. (Boyd McDonald of *Straight to Hell* would presumably ask if Poincare happened also to be sniffing the pants of the man on the step above him.) That, for Grau, Marxism is associated with the smell of dried urine is not exactly philosophical, at least as philosophy is conceived conventionally — and what is challenged here.

But why does Grau tell us all of these details, why leave this material behind to enhance his reputation? He has spent a life continuously revising the deceptions he practiced, betraying friends, altering his political positions — in order to survive, or so he tells us. This was no mean task in Eastern Europe and the Soviet Union. He is a survivor. Now he wants to set things straight (so to speak). Of course one of the problems we have is whether to believe this latest confession. It appeals to our prejudices about what he needed to hide, and so titillation lends an air of authenticity to these final papers. But of course that is exactly what he recommends one do whenever one leaves things behind for the police to find. Leave enough so that it is incriminating, but not really. Given his own recommendations, there is no possibility of historical narrative, or of integrity in one's personality, or of justification (for who could possibly provide forgiveness and grace?). Grau has come out too late for me to believe this story, even if I want to and the story feeds my needs. He has no way of talking about a true self.

He was married, and that too was a deception. The everyday life and companionship of his wife were real, or so he testifies. But his contempt for her, and the fact that his marriage was institutionally necessary (for survival?), makes it difficult for him to account for his life with her in intimate and personal terms. Now this is not a problem only for gay people. Heterosexuals may also marry for necessary reasons, and so contempt and disrespect undermine their own self-respect. Heterosexuals may remarry, and say that the first times were a mistake, and this one is for real. But gay people can actually respect their heterosexual pasts, as in a new series of wonderful poems by Alfred Corn (although they may still have trouble with their homosexual pasts).

Now it is only the political and heterosexual past that is a problem for Grau. He is an assimilated Jew as well. Late in life he returns to the Jews. He says he must replenish the ranks, for the Russians need their Jews to blame for their misery. It is a return to concreteness, a reassertion of the importance of life. It is the particularity of difference, the desire for the male nipple, the one on a hairy chest.

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# Empowered into Enlightenment



Jennifer Camper

## The Color Purple

by Alice Walker  
Harcourt, Brace, Jovanovich  
New York, 1982  
245 pp., \$11.95

Reviewed by Catherine Joseph

Alice Walker's novel, *The Color Purple* moves within the constructs of a rural Southern Black family. In very fundamental and generic ways this device allows us to see how the institutions of family, marriage, sexism and racism operate under a patriarchal veneer and how they interact in tandem to oppress women as well as men.

Set in the early 1910's and continuing for over 30 years, the story revolves around Celie; poor, uneducated and powerless. Pitted against her is her father

'Fonso and later her husband Albert. These men are equally poor and uneducated but have power by virtue of being born male and therefore assume the right to exert undue influence and control over every area of Celie's life. Within a short span of years Celie, who is 14 years old, has watched her mother die from being forced to bear too many children, has been forced to submit to an incestual relationship with her father, has been sold like chattel to a man she didn't love and who only wants her to raise his children and has been forced to toil alone in the fields. At this point in time, Celie is passive, withdrawn, apathetic and depressed. Having helped her younger sister, Nettie, escape the same fate, she has no one to turn to to articulate her rage and so she begins a diary in the form of letters addressed to God, who she sees as her confidante and conduit for her emotions. Suffering from both mental and physical abuse at the hands of her husband, Celie has no will to challenge or to fight back against her condition and remains in a state of immobility until she is rescued by Shug Avery. Shug Avery is Albert's longtime girlfriend who is near death from some mysterious illness. Albert brings her home and demands that Celie nurse her back to life. This nurturing act establishes a bond between the two women that is to later transform Celie's life. Another act of women bonding together occurred when Celie helped Nettie to escape from home so that she too would not be sexually abused by her father. While promising to correspond regularly, their letters would never get through to each other and they were destined not to meet again for another 30 years. Nettie, however, continued to write although the letters went unanswered; Celie never forgot the only person who ever really loved her.

The process of women empowering other women so that they literally form a human chain to battle against oppressive conditions at home is the central theme of this novel. Alice Walker peoples this novel with female characters whose strong sense of self enables them to envision a society where women united can overcome the oppressive yoke that hangs like a noose around their neck.

Shug Avery is the catalytic figure who turns the wheel of this woman-bonding mechanism that allows

Celie to free herself. She patiently helps Celie to re-discover herself and thus find the strength she needs to fight back. With tenderness, love, and respect these women share and compare their day-to-day survival skills and philosophies until they reveal to us the intimate and intense pattern of networking that ultimately binds and empowers them for life. This empowering relationship with Shug also allows Celie to discover and define her sexuality on her own terms and brings to light her unarticulated love of women. The two become lovers entering into a long-term relationship that is infused with compassion, tolerance and understanding and which allows both women to mature and grow.

Because Celie never receives any letters from Nettie, she assumes that Nettie is dead and continues writing to God. When she discovers via Shug that Albert has for years been locking Nettie's letters away in a trunk Celie becomes enraged. Albert's act of betrayal and Celie's ensuing anger is a pivotal passage in the story because up to now Celie's anger and sense of hurt have been internalized and thus directed back at herself. Her knowledge of Albert's deeds gives Celie a clear focus as to whom her anger should be directed toward and also allows her to express both verbally and physically her outrage at this injustice. Celie can draw upon this once dormant energy to propel her out of her relationship with Albert and into a larger world where she can test out her newfound freedom and explore her identity. Nettie's letters also help Celie to get a sense of a larger world and Nettie's stories about her experiences in Africa point out many parallels between the African and American ways of life. Her stories about the African lifestyle and family structure, in particular, point out the sexist and oppressive conditions that women are forced to submit to on a global plane.

In another context, Nettie's experiences in Africa point out the intrusive aspects of racism and the white man's foothold over the destiny of Black people. Nettie describes the takeover of village after village by white men who intend to use the land and people for exploitative purposes without any regard or compensation to the villagers (who once had a strong sense of themselves) and who are then made to

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# A Sissy's Revenge

## A Boy's Own Story

by Edmund White  
Dutton  
New York, 1982  
218 pp., \$13.95

Reviewed by Mitzel

Each gay person's life — and certainly those who grew up *long* before Stonewall — is like a string of beads. Each and every bead is a revenge drama, either real or simply tantalizingly imagined in detail. One of those homophobic shrinks from the 50s — either Bergler or Bieber, they blur together, sort of like the Abbott and Costello of the madness racket — made this revealing comment. He said: all homosexuals are "injustice collectors." It was intended as a smear. But I've always treasured this gem as brilliant observation. A bit jejune perhaps, but absolutely true and, in fact, one of our strengths. After all, in a culture as silly and shallow as is the Amerikan, *nothing* is ever remembered (not even the show you just watched ½ hour ago on the tube). Injustice-collecting keeps us fresh and alive. This creates the base we possess for getting even — something gay liberation is all about.

Ed White's new book — his best yet — is a harbinger of coming retribution. The sissy boy Ed writes about — one not too terribly different from himself growing up — makes a wild and apparently vicious exposure of a school teacher after they have sex. Teach gets canned. This happens at the end of the novel, and little prepares us for it. At first glance it makes no sense, and I'm surprised no other reviewer has mentioned this — unless you factor into this scene the Budding Faggot, who excercises his attempt at power, Getting Even, in a cruel and destructive way, one the culture understands and respects. Swallow hard, kids; this ain't J.D. Salinger.

*A Boy's Own Story* is essentially about two things: class & sex. White does wonders disguising them. The boy in his own story is mostly a post-pubescent item. There are a few flashes back to pre-pubic hair days. It is a coming-of-age story, but of a special kind because the boy is a faggot. Yet, it is as much a coming-of-mind story. White's subject is stangely passionless in the sex-hunt, cock-hungry in those early teen years — despite a het fling, and Older Couple enchantments — but in a revealingly guideless way. Already the observer and analyst. As with so many bright sissies, the eroticism is mostly in his mind. This phantasy homo-eroticism in the young is more compelling than would be mere recounting of rutting.

The boy's secret desire to have a strong, adult male sweep him away into a life of permanent romantic and sexual bliss — sometimes with him as boss, sometimes to humiliate him and make him grovel — is a common enough gay boy theme. Father gets targeted for some



Ron Fowler

of this strong energy. Other men, glimpsed or briefly encountered, are marked for this libidinal projection. The straight boys have each other and their grabbing coaches to fondle them and work with their stilted, repressed sex-yearnings. It only testifies to the poverty of imagination among social scientists, but has anyone ever thought to find out what happens to that wild passionate energy of the sissies in their lust for The Man Who Never Comes? Ed White comes closer than anybody to understanding this: the nature and desire of the "sensitive, artistic, bright boys." That's what we were called back in the 40s and 50s.

One point of suspected disingenuousness: I have personally witnessed the slow transformation of teenaged sissies from fluffy overdressed, awkward, gangly things into full-blown, with-it, witty, motor-mouth faggots. It's a remarkable change, but it takes time. White's boy seems tracked from 15 on as a case-hardened queen, ready to resist what the world will throw in his face. Methinks, at 15, and especially in the 50s, the track was neither so certain nor so well-oiled. But let me not spoil my willing suspension of disbelief, even tho' I sometimes think I knew *that boy* White writes about. And am mad about him.

The boy in *A Boy's Own Story* — a boy curiously nameless; Generic Gay Boy? — gets bounced around from city to city. Implicit in this mobility is White's discussion of class and economic privilege, a topic curiously taboo (except for radicals like C. Wright Mills) in the somnolent 50s. Boy grows up in het nuke family, just like something trapped in a TV series, with Dad, Mom & Sis. ("Hi, Sis.") Then The Divorce. The Father Remarries. Mother Doesn't. The boy & sis Go With Mom (didn't we all in the 50s?) after the divorce. Father

gets them For Special Occasions and On Vacations. There is a prep school, an expensive (and appropriately sadistic) military summer camp, and the like. White's boy floats through it, fascinated, and only belatedly understanding he himself has power to make things happen. Thus the mean revenge drama on the teacher. What I miss is any explanation of why *even* boys of his privilege and background came to rebel — in this instance, clearly the sexual issue provides the fuse.

I found the pit-stops in the boy's perigrinations a little *haute*, but close enough to my own, to revive some dusty old memories. Some of the best parts are the boy's indirect understanding of his class, and how his class sense changes with the alterations in the status of his parents and his own growing awareness that he is a faggot. Having divorced parents 25 years ago was less common and less glam than it is today. When the boy's mom takes boy & sis off to live in another city in a small flat with a "fashionable address," the boy knows things have changed. The indelible word "homosexual," like a brand that grew deeper and redder every day, became increasingly hard to conceal and to ignore. Being queer seemed the negation of the world of privileges teenagers want to possess. For children, so much of the world operates unexplained anyway. Radical fissures in their lives, much less becoming something one has no understanding of, can mean profound changes in their perceptions. White has skimmed here. What class is White's boy? He fits George Orwell's description of his own class: lower-upper-middle.

This book is an important and exciting development for Ed White, who is, for the faggots, a luscious cultural treasure. His two previous novels, though much celebrated, I found too ethereal, the style as gossamer and sticky as cotton candy. The material world — one I am trapped in — was left out. The ghost of Henry James seemed to be slowly casting its penumbra over White, taking away his voice. Ed White, in interviews, has offered his explanation. He's written many unpublished manuscripts. For some reason, only *Forgetting Elena* and *Noctures* got the approval of publishers. Perhaps their airy and removed style is what gained them the nod. The tradition is that faggot-writing should be equivalent of interior decorating. White said his more pedestrian novels, stories about the problems of gay men today, came back from the publishers as fast as he sent them out. *Boy's Story* signals a turnabout. And something to celebrate. Yet the publishers still had to play a small trick. I love the dust-cover for the book. But it's a little anachronistic, *non*? Hot boys (and this boy hardly looks like a gawky sissy) did not wear deep purple tank tops and have that self-conscious "come on" style in the 50s that Dutton's art department gives the cover boy. But Mitzel predicts: that since the hard-cover will surely be a smash, the cover of the paperback will be even more removed from the content and will classify as positively salacious. I approve. Anything to

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# A Legacy of Oppression

## Women's Legacy:

## Essays on Race, Sex and Class In American History

by Bettina Aptheker  
University of Massachusetts Press  
Amherst, MA, 1982  
192 pp., \$16.50 cloth, \$7.95 paper

Reviewed by Malkah Barrsey Feldman

Bettina Aptheker's book *A Woman's Legacy* is a book of seven essays presenting Marxist and feminist viewpoints on periods of American history. The essays discuss the ways in which the struggles against racism and sexism have come together or the times they have worked in isolation. They are well researched and reflect herstorical conditions of America's past, so often left out of history. Although the book well describes the leadership and organizational strength of wimmin, it omits more revolutionary aspects of the feminist movement. That black wimmin's lives are dependent on the freedom from racial and sexual oppression, Aptheker focus specifically on black wimmin. She also emphasizes that all our collective strength comes from the unity of these two movements. The book is a useful tool for herstorical analysis and has good documentation on some areas of Afro-American herstory. Aptheker, a white wommin born into a Communist Party family, described her life as being dedicated to activism, with personal and political concern in black and wimmin's liberation.

In the essay, "Abolitionism, Woman's Rights and the Battle over the Fifteenth Amendment," she provides documentation for the growth and development of the fight against slavery. In naming and describing major organizations formed to fight slavery, she points



Rob Schmieler

to the significant leadership of black wimmin. One organization where black and white wimmin worked together was the Female Anti-Slavery Society formed in 1837. This was the first national wimmin's rights organization in the United States. Also given were the strategies used by Harriet Tubman who conducted the underground railroad, helping thousands of Southern slaves to escape to the free North. Susan Anthony was a major organizer of the abolitionist movement in New York state. Countless other wimmin are discussed.

A serious problem with this essay is that the account of white wimmin's participation in the anti-slavery movement differs quite profoundly with the writings of black feminists. In the book *Ain't I A Woman?* by Bell Hooks, for example, Hooks criticizes white wimmin active in the abolitionist movement for their own racism as well as for their use of this movement for their own ends. In addition, she criticizes white feminist writers for not holding these wimmin accountable for their

racism. In reading Aptheker's essay one gets the impression that white wimmin organizers were deeply committed to multi-racial unity and the struggle to end slavery.

After the Civil War ended, Frederick Douglas, Susan Anthony and Elizabeth Cady Stanton formed the Equal Rights Association in 1866. Its purpose was to advance the rights of all black people and all wimmin. Aptheker describes Anthony as having "a primary commitment to, and great love for, women . . ." The Equal Rights Association was a powerful union that eventually fell apart over the Fifteenth Amendment. While black leader Frederick Douglas called for support of the amendment, stating it met half their demands about voting rights (black men were granted the right to vote, but not wimmin), Anthony and Stanton (both white wimmin) opposed the amendment, stating it was divisive and not in line with voting freedoms for everyone. Aptheker also discusses a newspaper printed by Anthony and Stanton (*The Revolution*) which was financed by George F. Train, a white upper-class Democrat. While the newspaper was stated to be a feminist paper, it failed to include information on the lives of black wimmin or the general racist terror sweeping the country at the time (particularly the South). The financier was also given a weekly column that presented his economic views. This is an example of the racism that drove a wedge between white wimmin in the wimmin's movement and black liberation (as it continues to do this to this day).

"Woman Suffrage and the Crusade against Lynching, 1890-1920" is one of the best essays in the book and it discusses how racism and rape have been manipulated by white men and so ignorantly misunderstood by white wommin. She writes of accounts of the period following black reconstruction in the South, when fierce racist reaction to growing black advancement was taking place. This was the period when the Ku Klux Klan was formed. As a result thousands of black men who had stepped out of slave-like economic positions were lynched. White southerners using their Klan men-

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# Amazon Adventures



Sherry Edwards

## Tomoe Gozen

by Jessica Amanda Salmonson  
Ace Books  
New York, 1982  
272 pp., \$2.50

## The Golden Naginata

by Jessica Amanda Salmonson  
Ace Books  
New York, 1982  
288 pp., \$2.75

Reviewed by Pat M. Kuras

Jessica Amanda Salmonson is something of a scholar when it comes to women warriors. She is the editor of the highly-popular anthology, *Amazons!* and, when it comes to women warriors. She is the editor of the highly-popular anthology, *Amazons!* and, for several months, has been writing articles about women fighters for a martial arts movie magazine. She has a special interest in women swordfighters and her first two novels in the Tomoe Gozen saga center on the trials and tribulations of a woman samurai.

With the opening book of the trilogy, *Tomoe Gozen*, Salmonson introduces us to an imaginary land, Naipon, which is very much like feudal Japan. Buddhism and Shintoism are the leading religions of Naipon and the characters' names and vocabulary

strongly resemble Japanese.

As the word saga implies, the Tomoe Gozen series is a lengthy narrative of the heroic exploits of Tomoe, the woman samurai. Tomoe Gozen owes allegiance to Lord Shigeno and, in an honorable yet charmingly coquettish scene, the women samurai also pledges allegiance to the lord's daughter, Lady Toshima. This becomes a convenient fact as Lord Shigeno is killed in the early pages of the book. Tomoe loses track of Toshima during battle and it is quite awhile before the two women are re-united.

In the meantime, Tomoe has many adventures. In the rich tapestry of Salmonson's tale, supernatural forces blend with human beings. Tomoe does battle with ninjas, evil priests, zombie peasants, *oni* devils and creatures from hell who, when hacked in pieces, rejoin themselves indiscriminately (a severed head walks on two hands, while fighting with a third) to return to battle.

Tomoe's journey is also a growing process. She has her faults and makes mistakes, some that are tremendous. When she finds Toshima again, they become lovers. In their society, women are geared for heterosexual marriage. In a double standard, the women brides are meant to be virgins, yet skilled in love-making. They remain chaste, but learn their amorous talents in lesbian relationships, which are encouraged by society. However, if a woman seems more interested in maintaining a long-lasting relationship with another woman rather than a man, then that relationship is frowned upon and highly discouraged.

The second volume of the Tomoe Gozen saga has Tomoe running encounters with a youthful women challenger and entering into a heterosexual marriage. The Lady Toshima remains a background character, yet there are implications that she will return in the third volume and Tomoe, who still prefers women, will renew their relationship. (The third book should be in print soon.)

Salmonson's story has a dark beauty. Tomoe possesses the ancient and well-honed skills of a samurai. She is a quick and clever fighter and her escapes from villains often dazzle with gruesome brilliance. In one scene, as Tomoe is having a meal, she gains the offensive by crippling a would-be assassin, plunging her chopsticks into his eyes. With this trilogy, Salmonson has delivered a magical tale of a fierce fighting woman's quest for honor and duty. These are novels that are sure to delight martial artists and lovers of amazon adventures.

# Unrequited Maughm

## The Boy from Beirut and Other Stories

by Robin Maughm  
edited by Peter Burton  
Gay Sunshine Press, 1982  
P.O.Box 40397, San Francisco, CA 94140  
160 pp., \$7.95

Reviewed by Mark McHarry

I looked at this young boy lying beside me. He was the most attractive person I had ever seen, and there was a sweetness and gentleness about him I have found hard to describe — together with an almost heart-breaking wistfulness. Lying next to me was my nirvana. In all of my life I would probably never have a chance like this again. I could love Dieter; I loved him already. To live with him would be to attain nirvana. Even if the bliss was only transitory it would have been worthwhile. My spirit rose with the exaltation of the existence I contemplated.

Then came the misty clouds of my conscience and of my eternal guilt. If I left with this lovely boy I would always be fretted by worries when I thought of my mother and my sisters who would be concerned about me. I would fail to get a degree; I would not pass my law exams. I would be living in an alien country without any qualifications, and already war seemed inevitable . . .

Gently I tried to explain this to Dieter. I could see his eyes give a little flinch of pain with each argument I produced. When I had finished he was silent. Suddenly he shivered. "It's cold," he said. "Let's go into the hut."

You'll want to come back to these short stories by Robin Maughm. Tightly written, many times moving and occasionally profound, the works explore the human soul with a ruthless sincerity that Maughm brings to bear on his and others' lives.

Put together as a memorial by Gay Sunshine Press, the stories have as their theme the despair of relationships never quite fulfilled. Throughout the book there is a yearning for what might have been, always expressed in a straightforward style that never sinks into the maudlin.

Most of the eight pieces — set in locations from Sri Lanka to the Oasis of Siwa — pit their narrators against external and internal pressures that grind inexorably against the chance of their happiness. The narrators'

difference from the British norm (most are expatriates, unambiguously homosexual; some are alcoholic as well) establishes the form of the conflict. The exotic locales add a patina on which class, race and age differences give depth and color.

Maughm, who died at 64 in 1981, apparently had the search for nirvana on his mind throughout his life. Born to a successful middle-class British family (his father became Lord Chancellor under Neville Chamberlain), Maughm was destined to be a lawyer, but a war injury and the success of an early book encouraged him to try his hand at writing.

No doubt his uncle, the novelist W. Somerset Maughm, influenced his decision. The elder Maughm helped him with his work, as Robin's assistant Peter Burton writes, and served as an attractive force in the young writer's life:

By the time he was seventeen, Robin had made his first visit to the Villa Mauresque — Somerset Maughm's home in the South of France. The splendid luxury, the casual bohemianism, the literary and theatrical luminaries — Max Beerbohm, Coward, Robert Hitchen, author of the famous Wilde/Douglas pastiche *The Green Carnation*, Michael Arlen, Harold Nicolson — and the discreetly homosexual atmosphere presided over by Somerset Maughm and his secretary, companion and lover Gerald Haxton, must have made a strong impression on him.

The celebrity status of his uncle and father also worked against Robin: "Over-shadowed, queer and alcoholic," he writes in the preface to his autobiography, "I should have been a complete failure."

But he wasn't. The 35 years since the success of his war memoir *Come to Dust* (1945) saw the production of almost 100 works, Burton notes, including 25 plays, 18 novels and several film scripts, travel books and newspaper and magazine articles.

The stories in the present collection were written in the mid-1960s to '70s. Although the dust jacket calls them "gay-themed," the events at Stonewall are hardly a part of their characters' consciousness; the stories are more properly homosexual in temperament. Maughm, to his credit, came out of the closet in 1970, and announced on a BBC television program that he "liked boys as much as girls."

The book includes a 50-page interview originally published in *Gay Sunshine* (Summer/Fall, 1977). In it are interesting glimpses of Maughm's world, including a fascinating account of Michael Davidson (author of

# Wardrobe Words

## Undershirts and Other Stories

by Cathy Cockrell  
Hanging Lose Press  
New York, 1982  
64 pp., \$4.00

Reviewed by Diane Prentice

This collection of stories is organized satisfyingly and efficiently around pieces of clothing possessing special meaning for the narrator/wearer. Each vignette consists of the memories and feelings evoked by a particular garment, e.g., "Chinese Silk Blouse," "Turquoise Wool Sweater." Some of the clothes represent experiments in cross-dressing: the narrator discovers the tough usefulness of men's work overalls, the "hauntingly androgynous" sensuality of a woman dressed in athletic undershirts. Many of the clothes are gifts or hand-me-downs, treasured and preserved over the years, and thus they help forge connections to the original owners. A "Cotton Polka Dotted Skirt," for instance, belonged to the narrator's mother in the early forties, hung unused in closets for many years after it went out of fashion, and is retrieved from retirement in 1970 when the daughter sets off "for California where the hippy women wear cotton skirts and ankle bracelets." Like the blouse given her by a college roommate, or the sweater passed on from a neighbor, the skirt is enriched by memories of its origins, as it accompanies its new owner into fresh adventures. Each garment



Laurel Cunningham

becomes layered with significance, a tangible link to places, people, and circumstances with which it is associated.

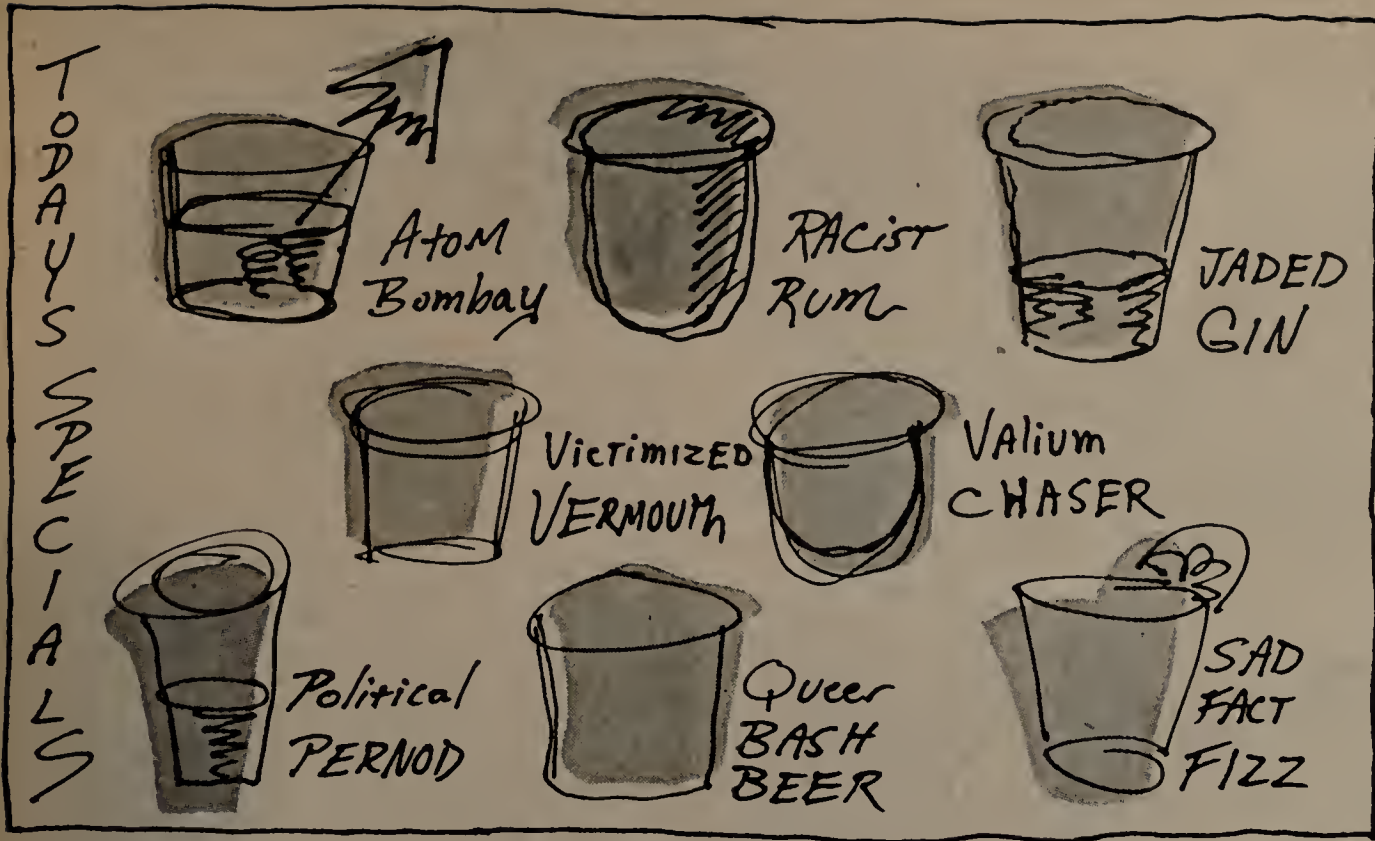
Cockrell's prose is rhythmic and tight, her descriptions replete with texture and detail. Each vignette provides a glimpse into a distinct period of the narrator's life, and seems almost to burst with the fullness of the complete life's story which is hinted at in these well-crafted fragments. It is, finally, the brief and fragmentary nature of these pieces which makes one hope that in her next book Cockrell will make more ambitious, more integrated use of her materials. *Undershirts* is a cautious book and keeps tight rein on the expression of self, the revelation of character. The central personality emerges only in snatches — here a jacket, there a shirt — as she hitchhikes with a Vietnam Veteran, visits a long-lost uncle, or trades panties with a lover. Cathy Cockrell has opened some bureau drawers and private memories in an enjoyable and well-made first book; one trusts that she will go on now to try her hand at a work with more fully developed plot and characters.

*Some Boys and The World, the Flesh and Myself* in Morocco.

Maughm's prose falters only once, during an extended dialogue within a dialogue, where it becomes easy for the reader to lose sense of where he or she is. Otherwise, the words roll along like a finely-tuned Haydn quartet: solid, well-crafted, with every note of scene and character in the right place.

Burton observes that Maughm wrote remarkably few short stories. It's a pity he didn't write more, and that more were not included in this volume.





Paul Volpe

## Life in the Last Days

### The Terminal Bar

by Larry Mitchell

Calamus Books, 1982

P.O. Box 689, Cooper Sta., New York, NY 10003

176 pp., \$6.00

Reviewed by Rob Kaplan

Strange things happen at the Terminal Bar, the namesake of Larry Mitchell's semi-autobiographical novel about a group of faggots and dykes that live in New York City's East Village. Although most of them were radicals in the 60s, they can no longer cope with the world they see falling apart around them, so they numb themselves by spending half their time high on some form of drug or alcohol, and the other half wishing they were high. The bar itself is a ratty old place with lots of character and lots of characters (and, in real life, is on Second Avenue and Fourth Street). The site of much drugs and alcohol, political angst, infighting, smooching and making up, it is the one place that these people consider home, the one place they can run to when they can't deal with the world or their lives or their jobs or the latest crisis. It is also, in Mitchell's terms, a statement about what drives right-thinking people to hide their insights and their energies behind a

haze of words, quaaludes, pot and booze. For, as he makes clear, although they "... would never sacrifice their politics for an amusing story ... they would sacrifice nearly anything else and often do" (pp. 44-45). The title itself suggests a rather severe affliction — terminal bar, as in terminal cancer: these people are suffering from an inability to do anything except go out and get drunk. The book, ultimately, then, becomes a chronicle of the end of a drugged-out form of the "Me Decade" due to political despair, and the development of an awareness that something must come next. Outrageously funny and yet deadly serious, it is a must to read for anyone who has ever wanted politics with humor or gay liberation with scotch (and even for those who haven't).

*The Terminal Bar* begins with Robin, the main character and one of the faggots, sitting on the toilet trying to remember the year Salvador Allende was assassinated. Within the space of the first chapter, he has imagined planes bombing the Chilean palace, read about homosexuals being murdered in Iran, dissected the impossibility of tripping when the planet is being destroyed by pollution, smoked a joint, fed the cats, picked a dead mouse and half a quaalude off the floor, eaten the quaalude (which by this point is in tiny pieces mingled with dirt), talked with two of his friends and

gone off to the bar to keep from getting depressed about the world. Thus, Mitchell immediately sets up the central conflict: Robin is certainly politically aware, yet rather than channeling his awareness outward into constructive activity, he has turned it inward, resorting to altered states to keep himself from himself. Mitchell does not reveal the minds of the other characters as fully as he does Robin's, but instead he uses Robin as a symbol of where all his characters stand. Indeed, almost every page drips of political discussions — primarily about gay men vs. the patriarchy, or women vs. the patriarchy, or faggots vs. clones, or the general physical dissolution of the planet (so much so that the temptation to quote page after page is hard to resist) — and yet these discussions inevitably lead nowhere, ending only with one more pill or one more drink until the words themselves become just another form of panacea.

The story takes place in late winter 1979, just prior to, and at the beginning of, Three Mile Island. Love Canal has been discovered, chemicals and nuclear wastes are being dumped every day (especially, it seems, in New Jersey), and Henry Kissinger and the upper classes lurk around the edge. Indeed, the first page of each chapter has a picture of an increasingly ominous raincloud at the top and an increasing number of limousines at the bottom, as if to signify the heightening threat these people feel from the world around them.

Because the novel is so rooted in time and place, some of the events seem a bit outdated. However, Mitchell draws such explicit connections between these events, gay liberation, feminism and leftist politics in general that the book rises above its setting to make very clear comments about the condition of the global village as it is today. As someone says, "Does she think Love Canal is only in Buffalo?" (p. 83) Change Love Canal to Nestle's infant formula; Three Mile Island to the Diablo Canyon nuclear reactor that sits on the San Andreas fault; Henry Kissinger to Ronald Reagan; and 1979's nuclear waste to 1982's nuclear waste: it's all part of the same system. Mitchell's characters might live in a world that is rapidly falling apart, but we live in that very same world, too. In their eyes, the end of the world is upon us, and as Robin thinks while trying to masturbate, "The end of the world isn't very sexy" (p. 167).

What, then, is one to do? Barnaby holds a party that he insists is an art piece: he covers his apartment with pictures of South African police beating up blacks, fills the bathtub with dead fish, and plays tapes of police sirens and breaking glass. Robin, who teaches part-time at a community college on Staten Island, tries to use his classes as a forum for political discussions. Maybelline and Barnaby decide to have a demonstration to keep the Third Street Men's Shelter from closing so that the neighborhood won't be gentrified. Emma says she could never be a social worker because society uses social work to keep people in line. Rosa looks around the bar one night and exclaims: "Oh, it's so great to have dykes

Continued on page 6

## Homosexuality 1A

### Coming Out Right

by Wes Muchmore and William Hanson

Alyson

Boston, 1982

200 pp., \$5.95

Reviewed by John Kyper

When I first came out a dozen years ago, there were precious few guidebooks to a gay male lifestyle — save perhaps the campy repartee of Angelo D'Archangel's *The Homosexual Handbook*, or the maudlin self-hatred of one of Donald Webster Cory's latter books. The first work was only marginally useful to me, the second even less so. Both of them were becoming increasingly dated even as I read them, by the new gay militancy that was exploding all about me in early 1970. Thus I was left to my own devices, to explore by trial-and-error. I made many clumsy mistakes, some of which might have been avoided had I reference to a more current guide to this strange new way of life I was entering upon.

Such a book exists, at last. Wes Muchmore and William Hanson are two gay men who live in the San Francisco Bay area: a writer and a lawyer, and have both been "out" for many years. In an introduction that rings true to my own experiences and needs of over a decade ago, they explain that they were motivated to write after observing the misfortunes of a friend who was new to gay life:

He came out of an unsuccessful marriage, faced the truth about his sexual preference, and set out to live as a gay man. One mess followed another. We gave advice when asked, but too often we assumed that our friend understood the basics of gay life; we failed to realize that matters we took for granted were dark mysteries to him.

After searching around and discovering that no suitable guidebook existed to fill such a need, they decided to create one.

*Coming Out Right* is the excellent result. It is a well-arranged and logical handbook for the man who is first affirming his gayness. As I learned when I first embarked upon that monumental voyage of discovery, there was a hitherto invisible gay subculture that had always been everywhere about me — even among my co-workers and among the people I had known (or *thought* I had known). And it is, of course, a journey that is by no means over.

The opening chapter discusses the issues of coming out: to oneself and to others, as well as the often-tricky questions of whether or not one should come out to family, to friends and on the job. The following section briefly describes the various institutions of gay life: bars, baths, cruising areas, male prostitution, and new alternatives like community centers and rap groups that have been created in recent years. Then follow elementary discussions on first sexual experience and first love — what men "do" together and the danger of confusing infatuation with love.

Two chapters are devoted to groups with particular problems in coming out, the very young and older men. Our society idolizes youth while disenfranchising it, and the realities of gay society reflect and to an extent intensify this dichotomy. A young man who comes out at 15 cannot legally get into the bars, still the primary gay social institution; he cannot leave home without permission — or he may be thrown out with unbelievable cruelty to fend for himself on the streets if his homosexuality is discovered. He may be pursued by gay men who see him solely as a "piece of chicken," or shunned by those fearful of the law's draconian vindictiveness against those who have sexual contact with minors. A man who comes out in his 30s or later is also victimized by this youth-consciousness, from physical appearance to the social difficulties of dealing with younger men.

The law is another concern for gay men that is addressed here. The specific issues of minorities, like s&m, transvestites, effeminates, boy-lovers, are also briefly described. So are employment, gay health problems, recreational drug use, dealing with professionals, entering partnerships and making wills. To their credit,



the authors maintain a nonjudgmental attitude, even when discussing some of the more controversial issues of gay life. To add to the usefulness of this grand but concise overview, there is a selected bibliography at the end.

I have only a couple of small criticisms of this book: The chapter on gay youth does not note the precariousness of many vital services, like confidential VD testing, which may be destroyed if the New Right should ever force upon us its misnamed "Family Protection" Act, a vicious piece of legislation that attempts to sanctify by legislative fiat the "difference between the sexes as they have been historically understood in the United States." Also, the chapter on health problems does not mention the growing incidence of Acquired Immune Deficiency diseases like Kaposi's Sarcoma among gay men, a field with fast-breaking developments.

But I feel almost like I am quibbling over such an outstanding book. It well deserves the success to guarantee a second edition to update its few shortcomings.



# Controversy Continues

## Against SM

*Continued from page 1*

Instead, this book attempts to categorize S/M sexuality in particular as harmful and to exclude it from feminist discourse.

Most of the essays in *Against Sadoomasochism* are pedantic and abstract (Paula Ticklicorect's rather gratuitously included humor piece descends into trashing.) This academic style stems from the assumption that there can be only two positions in relation to S/M, for or against, and that sexuality can be debated logically (Bat Ami Bar On includes a chart). Rather than dividing us up into camps in this way, I think the causes of both literature and liberation are better served by opening up all of our sexualities to analysis, criticism, wonder and enjoyment.

## Diary

*Continued from page 1*

that the *Diary* has no political interests or political analysis; on the contrary, the *Diary* endeavors to change the current nature of feminist political debate. In one set of minutes from a planning session, the organizers clarify their own political strategy: "we also reiterated our intention to avoid setting off controversy in the ruts available to feminists now, i.e. either through papers entitled, 'Why WAP is Wrong and S/M is Wonderful' or 'Why WAP is Wonderful and S/M is Wrong'. It is not cowardice that motivates our choices; setting everyone off and sidetaking is an obstacle to thinking about sexuality differently. However, we intend to explore the political ramifications of all feminist positions" (p.34)

Feminists may interpret this refusal to take sides as liberalism, bad faith, or complicity with the patriarchal order. But the *Diary* shows that there are other politically responsible ways of thinking about sexuality than by manufacturing a list of political rights and wrongs. The planners realize that "in discussing sexuality there is a fine line between theorizing and setting norms" and they question whether "sexuality (can) be discussed apart from values." Insofar as the *Diary* seeks to promote women's sexual autonomy, it is clearly asserting a value. But proposing autonomy as an over-riding value is not the same as prescribing what autonomy *means* for any given woman in her life situation at any given time.

On one level, the political aim of the conference was to acknowledge and give voice to a pluralism of sexualities; workshops addressed the sexual situations of Third World Women, differently abled women, women involved in s/m at various levels, butch-femme roles in both heterosexual and lesbian contexts, prostitutes. On another level, the political strategy was to find out how and under what conditions *taking pleasure* can be an assertion of autonomous choice. Pleasure seems to be a guiding theme throughout the conference notes, and the more it was discussed, the more abstract and elusive it became to me. It started to sound like one of those words which merely suffice when I can't get hold of what I mean. Like when asked, 'how did you like that film?', I answer, 'well, it was good'. 'Good' doesn't tell you anything, and 'pleasure' seems to be one of those obstinate, private terms which doesn't manage to get much across. In any case, if there is a hidden sexual norm in the *Diary*, it seems to be this, that knowing what you like and feeling free enough to get it for yourself is a courageous and revolutionary act for women. In discussing the lesbian sm movement, the planners' conclude: "the sexual fringe groups have an interesting feature: they know what gives them pleasure and they are systematically going about getting it. That should give us pause." (13)

Making sex 'about' pleasure is a politically radical act insofar as it challenges both New Right and radical feminist conceptions of what sex is 'about'. While the New Right says that sex is essentially 'about' reproduction or family life or eternal love, radical feminists have politicized lesbian sex, making it 'about' fighting patriarchy or phallocentrism. In either case, sex is subordinated to political and ideological ends. The committee notes draw some interesting parallels between the feminist anti-porn perspective and New Right moralism: both appear to have constructed conspiratorial world-views which make use of metaphors to confound distinct realities: "To the Right, abortion is a metaphor for moral turpitude (sexual licentiousness, no reverence for life); to some feminists, pornography is a metaphor for moral turpitude and repulsion (male violence, gynophobia) . . . There are other parallels in the style of both activist groups: reliance on visual material to shock, no subtlety in discussion, no ambiguity, use of the slippery slope approach (abortion is the Holocaust, pornography is rape); the stripping-away of context." (p.19).

The *Diary* seems to suggest that making sex 'about' itself, that is, making sex 'about' pleasure is one way of releasing it from the various ideological controls enforced by both the Right and the anti-porn perspective. This seems right and true to me, but I'm not sure

that pleasure and politics can ever be so thoroughly distinguished. Is pleasure a release from politics, or is pleasure itself a political or social construct? Can we have it both ways?

There is no pure, ahistorical 'pleasure' which spells a release from political realities; as the conference notes acknowledge, sexuality is a social construct — not a biological one — and, as Gayle Rubin argues, "It is important to get rid of the idea of sex as an asocial or transhistorical biological entity." (p.66) So, then, sexual pleasure must also be formed by cultural insitutions, and, depending on our situations, it is formed differently for each of us. But if this is true, I have a number of questions: if sex is about pleasure, and pleasure is itself a social and political construct, then how can we ever conclude that sex is about pleasure and not about politics? If our desires and fantasies are informed by surrounding culture, does that mean that we are thoroughly subject to the political realities responsible for this 'construction'? What sense can we make of sexual choice if our sexuality is itself a product of external forces? It feels to me that if we are all determined by the existing social and political order, then we are all in a sense, the dominant culture's masochists. And I'm not sure I want to play that role.

On one level, saying that sex is a social construct is a truly liberating claim. The proper ends or purposes of sexuality are not dictated by biology; they are culturally variable, and, in principle, could take on an infinite variety of forms. But while this formulation promises emancipation from the ideology of 'maternal instincts' and 'natural' forms of sexual interaction, it does not restore us to some simple, immediate, pre-political experience of pleasure. It means that even in the simplest, most satisfying, and least stressful experiences of sexual pleasure, social and political dynamics are at work. Pleasure is not a release from politics, but a peculiar consecration of personal and political dynamics — no matter how immediate the feeling, it is nevertheless highly mediated through a variety of symbolic structures built up through personal and cultural associations. In the supposedly emancipatory act of taking pleasure, then, we bring to that act a whole history of responses and interpretations of cultural and political order. Pleasure does not escape political reality — it gathers our sexual history and gives it some kind of integration in the present.

Taking pleasure is set up in the *Diary* committee notes as an emancipatory act, an assertion of agency and autonomy, and I have no doubt that it can be. And yet, if pleasure is constructed by certain political realities which have themselves undercut women's autonomy, then it makes no sense to conclude that pleasure automatically spells autonomy. On the other hand, it seems clear to me that sexual pleasure always involves some kind of struggle between autonomy and subjection. And it seems to me that this is the dynamic which really needs to be explored by feminist theory.

To what extent is taking and giving pleasure an arena of cultural struggle? How do we use sexuality to explore the possibilities of autonomy and dependence, how do we use sexuality as a way of making a socially constructed sexuality into a construction of our own? Are we always interpreting power in our sexuality just as power relations are interpreting us?

## Last Days

*Continued from page 5*

and faggots in the same bar. Where else in New York City in 1979 does this happen?' (p. 141)

But, ultimately, what is it that does happen? Everyone takes drugs at Barnaby's art piece to numb themselves to the setting and even this doesn't help when Charlie, Robin's roommate and pseudo-lover, walks in with a bloody nose from having been fag-bashed. Robin's students are so weary from trying to survive that they have no time or energy for awareness, let alone struggle. Barnaby films the Third Street Shelter demonstration, but there's no film in the camera, and the whole event is more one of their many escapades than anything else. Emma is stuck as a waitress not knowing what she wants to do with her life. Rosa is fired from his job in a chic Soho restaurant for being too obviously queer(!). A window in the Terminal Bar is smashed by a group of street punks. Robin and Charlie get robbed; Robin is mugged; Rosa is mugged; Barnaby is attacked so badly he is almost killed. As Robin thinks:

There are so many disasters, catastrophes, bombings, killings, slow leaks, explosions and accidents that it is impossible . . . to focus for very long on any one of them. They race through his life, one hardly begins before another one starts. Each one leaves the same small message in his brain — you are one step closer to the end.

Try as these people might to be left alone, the world keeps intruding, and they are all too sensitive and aware not to be affected. As Barnaby and Robin both say several times, they all know too much.

However, knowledge is one thing; acting on that knowledge is another. This is where the book is strongest, for as loveable and laughable as these characters are, they are only cultivating a numbness (as they often say) that inevitably has to be torn away. Robin, at first, is so caught up in his life that he says:

I forget how obvious[ly queer] I am until I am walking down the street and the sun is shining and people are actually smiling and someone calls me a faggot. Then I remember. (p. 14)

He then admits that:

His life feels overripe, full of people, love, plans, projects, work and getting high. But there is something missing, some sense of high purpose, of adventure for a grand cause outside himself. 'At least I am a faggot,' he thinks. 'That at least makes each day a plunge into a world not yet made. It makes all of my actions, however routine or minor, a strike against oppression. (p. 31)

But, finally, even this no longer holds, for when Barnaby is beaten up, Robin is actually angry with him because it signalled that:

. . . the party's over. Our long debauch has to end. We can't stumble around unconscious and unprotected anymore. We've got to be awake. (p. 72)

This, then, is Larry Mitchell's ultimate message: we all do have to be awake. Sex and drugs and rock 'n roll are fun, and fun is necessary, but is not enough. Rather than dropping out because the world is too much for us, we must stake our claim and stand our ground. "They" might be ruining the world, but Mitchell's characters, by doing nothing but bitching, are only acquiescing in that ruin, and that is a luxury that neither they — nor we — can afford. Strong stuff, yet with the rise of the New Right and the Old Right, and with the threat of nuclear was hanging over all of us, it is more true than ever before. After all, Mitchell's characters survived Three Mile Island, but what are they doing now?

This is not to say that there are not problems with the book. The narration is sometimes rather stilted, as if Mitchell was so eager to have the next person speak that he just threw in whatever words were necessary to get to that point. Although it is wonderful to see close dyke/faggot friendships, his treatment of the women is a bit odd: they are almost always sexually frustrated, perpetuating the myth that dykes (or women) almost never have sex while faggots (or men) almost always do. In this same vein, he provides very specific facts as to how Maybelline and Emma (the two major women characters) became dykes, while only giving political theorizing as to how Barnaby and Robin (and, by extension, the other men) became faggots, as if female homosexuality somehow needs an explanation, while male homosexuality does not. But most troublesome is his treatment of Barnaby, who drops out of sight after he is attacked three-quarters of the way through the book, is mentioned only briefly thereafter, and then suddenly reappears at the very end.

Barnaby, after Robin, is the only other fully-fleshed out character. He is also, at least for me, and, I suppose, any other faggot who has ever been stuck in the dilemma of both loving and hating men, the most identifiable character:

His lust, a slow but steady thing, has come to seem like a burden to him. He has begun to realize that his politics are pushing him into a completely untenable position. He hates men. They are violent, competitive and destructive. Yet he is a faggot and so loves men. It is a quandary for him . . . Hating maleness makes being a faggot absurd . . . He figures he should have been a dyke. Then his politics and his sex life would fit nicely together. But he isn't. Could he love men and hate maleness? Could he love cock and hate the patriarchy?

Although all the men rant and rave about the patriarchy, straight men and macho, it is Barnaby who best captures these feelings. Thus, when he disappears from the narration, and the carrying on continues, the effect is rather jarring. Clearly, Mitchell does this to make a statement about his characters' mental condition, but it does not work: by following this same line of reasoning, one would have to write a boring book to write about boring people. The result, at least for me, is to make me care less about what happens to these people and to make Barnaby's reconciliation with the group at the end of the book less meaningful. It also leads me to suspect that Mitchell is better at creating characters than with the technical aspects of narration and structure.

These points, however, while not minor, do not make this book less important or less worthy. For while Mitchell is writing about a specific group of people, he is, ultimately, writing about all of us. His book is at once exhilarating and thoughtful, outrageous and critical, and, most importantly, done with sensitivity and caring so that it never becomes heavy-handed and certainly never gets boring. The things he has to say are things we all should hear.



# Lessons from the Holocaust

## The Nazi Extermination of Homosexuals

by Frank Rector  
Stein & Day  
New York, 1981  
189 pp., \$14.95

Reviewed by Judith Antonelli

Rector's book sheds light on a very concealed subject. As many as half a million male homosexuals were killed by Nazism from 1933-1945.

The original Nazi Party platform called for the suppression of all printed matter deemed offensive and inconducive to national welfare. On May 6, 1933, a Berlin newspaper announced that the city was to be purged of un-German spirit by destroying objectionable books. Four days later, on May 10, the first Nazi book-burning took place. Materials burned had been seized from the Institute of Sexual Science in Berlin. The owner, Magnus Hirschfeld, was a Jew, a homosexual, and a transvestite.

The burning was not the work of surreptitious thugs, but of a huge celebration of students in military formation with a big brass band, and a large crowd of inquisitive people drawn by the music. A whole rally took place, with speeches and songs.

Most people, including many homosexuals, failed to see the full implications of the action. They saw the anti-Semitism but not the homophobia. "They are living in a dream. Their awakening will be a terrible one," (p. 106) said one writer about German homosexuals.

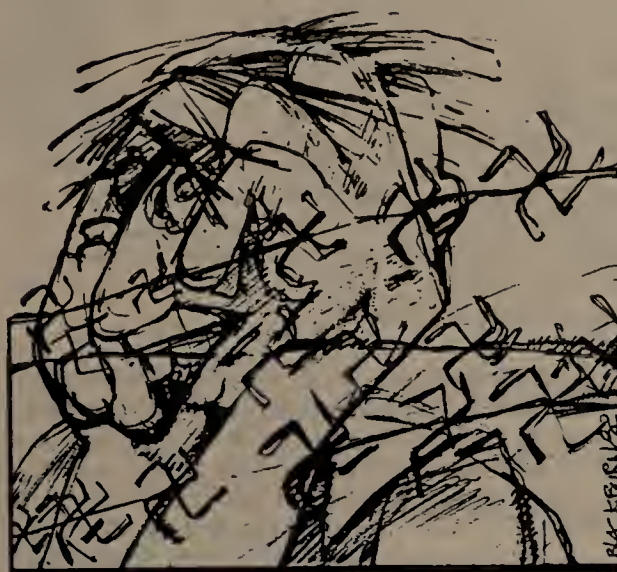
The gay movement was very strong in Germany in the 1920s. There were many publications and bars. In Berlin there had even been talk of forming a national gay political party. But by 1933 the gay movement had ceased to exist. Leaders and supporters were harassed and beaten by Nazis. Bars were raided and men arrested. Anti-Nazi homosexuals were anxiously aware of what was happening. But many were indifferent or blind. "I just didn't think it would be as terrible as it actually became," one gay man said. "I just didn't give politics and the Nazis too much thought. I was completely wrapped up in my career." (p. 161) No doubt this was a common view.

A main reason for the blindness of many homosexuals was the visibility of gays in the early Nazi Party. While reminding the reader that heterosexual men were equally drawn to Nazism, Rector details the involvement of homosexual Nazis. Many gentile homosexuals were anti-Semitic, and on this basis participated in destroying Hirschfeld's Institute.

Hitler's right-hand man, Stormtrooper (SA) Chief Ernst Rohm, was notorious for his homosexuality and pederasty. The SA leadership as a whole was dominated by homosexuals who felt that the National Socialist Revolution would bring about gay emancipation, or that Rohm intended to establish a homosexual government. While Hitler was fundamentally homophobic, he initially put that aside to further his drive for power. He saw that homosexuals could be used, so he used them. They greatly contributed to the driving force of the Party. "... The masculine vigor, adventure, thrust, vitality, and virile camaraderie of the Party were to many gays an irresistible attraction, just as it was for heterosexual males." (p. 23)

The SA embarrassed and finally threatened Hitler with its flashy gayness and independence, and Hitler called for a Blood Purge on June 30, 1934, in which suspected and known gays in and out of the SA were gunned down. Rohm was shot by the SS, Hitler's hand-picked guard (led by Himmler) which was now to become dominant. Several thousand gays were killed, many were castrated, and homosexuals in the military were executed by firing squads. This Blood Purge of 1934 is usually marked as the beginning of homosexual persecution. By this time, anti-Semitic homosexuals who were Nazi sympathizers were waking up to their own fate under Hitler. But now it was too late. Homosexuals were already among the first victims marked for genocide. Himmler was very anxious to rid Germany of the "plague-boil" of homosexuality. Paragraph 175, drawn up in the 1880's, made sodomy illegal. In June 1935 the Nazis extended this law to include a kiss, an embrace, and fantasies. Even touching another man "suggestively" was grounds for arrest.

Homosexuals were primarily imprisoned at the first three camps established: Sachsenhausen, Dachau, and Buchenwald. The pink triangles they wore were often larger than the badges of other prisoners so gays would be more visible. Straight inmates joined with guards in beating and raping the "queers," or the "girls." Gays were especially sought out for medical experimentation, given deliberately idiotic and back-breaking work, denied the jobs which might delay death, and often segregated ("Project Pink") from other prisoners to allegedly prevent them from "enticing" straight prisoners. The real reason was to make their slow extermination more "orderly." Segregated gays were given less food, more work, and more supervision. They often tried to "upgrade" their status by acquiring a different badge. Besides the yellow star for Jews, there were trian-



Richard Blackburn

gles of brown (Gypsies), purple (Jehovah's Witnesses), red (political dissidents), green (criminals), black (antisocials), and blue (illegal emigrants). Any prisoner who fell into several of these categories would be a prime scapegoat.

In describing the way gays were treated, Rector emphasizes that he is *not* saying Jews and others were "better off." Obviously, any distinction between whose treatment was "worse" is wholly academic and would be exceedingly cruel and divisive.

"Anti-H Persuasion" experiments in sexual re-orientation used young women to seduce gay men. He who refused was immediately killed. He who accepted would later be sent a male decoy as a test. If he resisted the male decoy, he would be released and kept under surveillance. If he backslided he was killed. Obviously this was a big incentive for men to go straight and stay straight. (Jews, of course, had no way of "changing" their Jewishness — which was considered racial as well as religious — and thus no such hope of escape was available to them.)

Rector's book also gives a lot of information about the psychological attraction of Nazism. He explains the misogyny that is the root of homophobia. Hitler thought that homosexuals were effeminate. "Though there was plentiful evidence to the contrary that should have made plain to him the hairy masculine macho of German gays, Hitler's stereotyped image perceived them as woman-like, surrendering, and therefore essentially weak — traits Hitler despised. . . . Hitler's homophobia as probably rooted in his fears about his own concept of masculinity." (pp. 33, 26) Like many straight men, Nazis felt a need to prove their manhood, and overcompensated with brutal aggressive behavior. Homosexuality, considered a threat to militarism, made gay men "enemies of the State." The views of the Nazis were clearly stated on 14 May 1928:

... [The German people] can only live if it can fight, for life means fighting. And it can only fight if it maintains its masculinity. It can only maintain its masculinity if it exercises discipline, especially in matters of love. Free love and deviance are undisciplined. . . .

Anyone who even thinks of homosexual love is our enemy. We reject anything which emasculates our people. . . . it's madness to think that men will ever embrace fraternally. . . . Might makes right. And the stronger will always win over the weak. . . . (p. 105)

The Nazis represent an example of the ultimate male brotherhood. There is an intense male bonding, even an element of homoeroticism (*not* to be confused with homosexuality) among straight men in groups — witness any fraternity, football team, street gang, or corporate board of directors. This bonding and eroticism is not acknowledged, and its energy is channeled into acts of conquest and aggression. "There were streams of homoeroticism in male-oriented Germany that were a mile deep. . . . the gay-hater [loathes] something he fears because of its attraction." (p. 66)

Evidence of this is exhibited in the super-straight SS men. Homoerotic films were commonly shown. The SS loved to watch gay as well as straight S&M. There was "a film. . . . secretly made for the pornographic enjoyment. . . . of Nazis showing a wild drunken orgy of beautiful boys and handsome young men being whipped, raped, and murdered by the SS. The film is today very discreetly and privately shown to only an inner circle of certain homosexuals in Europe." (p. 144) (Hitler himself had a large library of pornographic books and films. His sadism in the world was complemented by masochistic sexual tastes — he reportedly liked his girlfriends to urinate and defecate on his face.)

SS men had "doll boys," or male concubines, as well as female ones. A boy would be murdered if he refused to become one. When the SS man got tired of him, it was easiest just to kill him.

SS guards reached through holes in the walls and played with the genitals of the sleeping men. These

guards would then say they had caught them jacking off, and beat them, deriving more sexual stimulation from the beatings.

Homoerotic brotherhood was strong in Germany's youth movement. In the beginning, the youth movement took nature trips and revived German folk culture. In 1922 Hitler formed his Youth League for 10- to 17-year-olds. The belief in the "Volk," a mystical nationalism, and a messianic faith in the coming of a powerful Fuhrer already present among German youth was extended by Hitler's Youth, who infected the entire youth movement with demands for strict chastity, anti-Semitism, nationalism, and authoritarianism. "The spearhead of the Nazi movement was youth." (p. 30)

In 1932, when the Nazis became the largest party in Germany, 42% of all Germans 18-30 years old had joined. Most of the SS men were between 18 and 20; 93% of them were single. (p. 47-48) Hitler manipulated the idealism which impelled most of these young men.

Nazism appealed to people in the midst of an economic crisis, who were depressed, bitter, and demoralized by World War I and inflation. It appealed to the workers, the "disinherited bourgeoisie," unemployed youth, and war veterans who came home to hostility, indifference, and blame for losing the war. Nazism provided an outlet for the legitimate frustration and rage of many people. Out of "wholesome popular sentiment," "good-thinking common folk" denounced gays, Jews, and other scapegoats to the police. Although the Nazis claimed to be a worker's party, Nazis who were well off couldn't have cared less about those who weren't.

My only disappointment with the book is its lack of information about lesbians. Rector's entire information about women is quoted here:

Females counted for little in Nazi ideology except for their vital function as baby-producing machines and their role as kitchen-, hearth-, and children-tenders. Nazis were sexists and unconcerned about lesbians. Besides, lesbians could and did produce obligatory children for the Fatherland. . . . (p. 115)

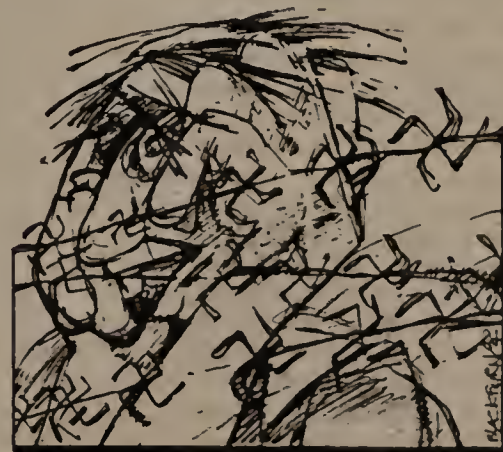
Aside from meals, SA men could get their uniforms and underwear that had been torn in street and beer-house brawls repaired by members of the Nazi Women's Auxiliary. Female supporters were "zealous agitators" for the Nazi cause, and within the SA found a good place to meet lovers and future husbands.

(p. 72)

Did lesbians who wanted children inadvertently help the Nazis by participating in artificial insemination experiments? Did women fight for "equal rights" in the Nazi Party? Were lesbians killed in the camps? What about lesbians in the military? What happened to the German lesbian movement? [Rector mentions in passing that "lesbian bars were usually very chic." (p. 21)] Lesbians may have been more invisible than gay men — but surely that does not mean they were unaffected. Rector speaks as though they were.

Research on the subject of homosexuals under the Nazis is difficult because: Most gays in camps did not survive. Records were destroyed; German cooperation is nil. Survivors had to conceal their gayness to survive; even after the war they could not come out because homosexuality was a crime in West Germany until 1969. For many the memories are too painful. Furthermore, most historians of the Holocaust do not mention the extermination of gays at all; many deny it. One member of the President's Commission on the Holocaust says that any attempt to consider homosexuals as victims of the Holocaust is "a travesty." (p. 139)

Today, fifty years later, the message of this book is very important. The familiarity of the lives of people in pre-Nazi Germany allows us to realize that such a thing *could* happen again. *The first Nazi action was to burn down a gay library and resource center.* After what happened to 22 Bromfield St., it feels extremely timely to be writing this review. We are in difficult economic times, there are many frustrated unemployed people and Vietnam war vets in this country. Rightwing groups, such as the KKK, are recruiting high school youth. Apathy and blindness slip in as people get sick of politics and just concern themselves with their own lives. The lessons seem obvious. Gays cannot afford to be apathetic or anti-Semitic. The only way to prevent history from repeating itself is to recognize the warning signals before it is too late.





# Empowered Enlightenment

Continued from page 2

work the land for substandard wages. This racist and exploitative disregard for Black people has countless parallels in America and especially in the rural South. The character of Sophia symbolically illustrates this parallel. Once a strong, full of herself personality, Sophia has been reduced to a subservient role for the white mayor and his family when she refuses to kowtow to the mayor's wife and is subsequently beaten senseless, thrown in jail for a number of years and only gets out of jail when she agrees to serve out the rest of her sentence by becoming the maid for the mayor's wife. She becomes the symbol of all Black people who have had their pride and dignity snatched away and are then made to serve and uphold this racist, exploitative practice.

Enmeshed in the narrow-minded and unexamined ignorance of their own tradition men plod blindly through the beginning and middle parts of this novel perpetuating their own pain and inflicting quiet atrocities on all the females around them. First Celie's father 'Fonso (whom Celie finds out later is not her real father) mistreats and abuses his wife and children and then literally hands over this legacy of terrorism and intimidation to Celie's marriage to Albert. Albert tries to avenge his unwanted marriage to Celie by subjecting her to beatings, rape, toil in the fields and mental abuse. By allowing her male characters to move brutishly and insensitively, Alice Walker shows us how unconscious yet deliberate the patriarchal family system is — even the participants are not themselves fully knowledgeable of their complicity within the system. Mean and spiteful behavior can turn any character into a villain but when these acts are complicit within an oppressive family structure that condones any measures to keep women in their place it compounds the situation to the breaking point. This ignorance on the part of men does not, however, absolve men of responsibility or complicity but rather allows them to tap into their own fears so that they can stop perpetuating a hurtful and oppressive system.

After Celie and Shug leave Albert to his own devices, Albert is forced to examine his past relationships and try to come to some kind of peace within his mind about his attitude toward marriage and family. The level of uncomfortability that Albert experiences in coming to terms with his past injustices slowly transforms him into a more reasonable and tolerant man.

Alice Walker writes in the distinctive personal voice of Celie. A voice that struggles to accept a life that is downtrodden, oppressive and overbearing and for which she knows no recourse until fate steps in and shows her the way out. The voice of Celie is first plaintive, childish and looking to God for answers. Then, it is bitter and avenging. Lastly, it is a mature voice that has experienced the ups and downs of life and come out alright.

This book is crammed full of all the illuminations and insights that are gained after over 30 years of struggle as a family. Although the emotional rifts between the members are sometimes devastating, the collective family can empower itself by lifting off the cloak of oppression and moving into enlightenment.

## Legacy

Continued from page 3

tality stated that they (black men) were lynched because they raped a white woman. Entrenched racism permitted this to happen. It also excused the rampant sexual abuse and rape that continued to be perpetuated against black women by white men.

Other essays in the book are entitled "On The Damnation of Women," "W.E.B. DuBois and a Theory for Woman's Emancipation," "Quest for Dignity: Black Women in the Professions, 1865-1900," "Domestic Labor: Patterns in Black and White," and "The Patriarchal Mirage: The Moynihan Connection Historical Perspective." In the essay on W.E.B. DuBois (a famous black political activist and writer) he is credited with being in support of women's liberation. DuBois, a socialist, has a Marxist outlook on women's equality. That he and many other black men are credited with unwavering support for women makes one question to what extent Aptheker views the "empowerment" of women she described as her definition of feminism. Black men, or any group of men, have never supported revolutionary feminism—the full freedom and liberation of women. While it is true that individual men have given support, most have done it in politically expedient ways, and their support has rarely entered their personal lives. Few men have supported women-bonding or women-loving, or other free choices that truly are at the root of our strength and liberation. It is because of this that Aptheker's book only seems to reach a mainstream, rather coopted, version of the feminist movement. Probably this is an outgrowth of liberation for women put forth in a Marxist perspective where we are "free" to labor in full-time work as

long as we still labor at home in heterosexual family structures that service men and their needs the rest of the time.

In another essay Aptheker writes of the Moynihan Report in the 1960s and how it was used in an attempt to divide the black community. At a time when the black civil rights movement was growing in strength, the Moynihan Report came out. By calling black women domineering and matriarchal it blamed her for not being the kind of woman black men needed to succeed. While the essay is excellent in understanding the racist complexity inherent in the report, to imply (as Aptheker does) that there were no struggles between the sex prior to the report going on in the black community, is to invalidate a daily part of the oppression black women face. Outside of whatever forces we all may experience as together oppressed racial, ethnic, or class group, we all experience a sex war in our communities because of the ways we are treated by brothers, fathers, and male partners.

Another most serious problem with the book is its lack of information on black women-identification. Lesbians, always at the forefront of progressive struggles, are not even mentioned. While it is probably that many of the women credited for leadership were lesbians, nothing is stated. Aptheker also fails to acknowledge this lack of information. To center the book on the lives of politically active black women (and survivors of one of white patriarchy's most brutalizing and savage periods) and to leave out the bonding of black women is to leave out what is often the very root of strength. This omission leaves a good book open to attack on its fairness to describe the lives of the women it's primarily written about. The book remains, however, to have much to offer us. Anyone concerned with real social change should read this book, especially lesbians and gay men.

## Croaking

Continued from page 2

Now fairy tales are a form of concrete historical truth, but in the service of the state they are tidied up so that they have appropriate endings and proper interpretations. So "The Frog That Croaked," a story he keeps telling and retelling throughout the memoir, loses its connection with anything we can be sure of and it becomes only an instrument. Despite all the deception, we still believe there are authentic forms of these stories, ones that are not too fixed up or at least were fixed up a long while ago. If we discover that they were recently concocted on Madison Avenue or in the Propaganda Ministry we are disappointed. We like to think some stories are authentic for us. Sexual desire is Grau's touch with reality, the denial of desire his death in life.

One need not love liberal capitalism to appreciate the disastrous consequences of totalitarian repression and the genuine freedoms available to liberal democracies. This is a book about The God That Failed, but one that says comparatively little, I believe, about Marxist (or feminist) analysis of the situation of gay people and women in advanced industrial societies. That *GCN* still publishes, and that there is the Castro, says little directly about arson, repression, and being closeted at the office.

Richard Sennett is a social theorist, and *The Frog That Dared to Croak* is filled with aphorisms, jokes, and subtle references to nineteenth and twentieth-century thought. He plays with ideas for the pleasure of play. The story itself makes for an interesting evening's reading. To the question he poses, Can you come out after you have been lying for your life?, the answer seems to be, At that point there may be no self to come out. But it is in the nature of books such as this one that the writer must believe it is never too late.

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## Sissy's Revenge

Continued from page 3

move the product.

A *Boy's Own Story* is a happy forecast of things to come. Perhaps because so much of it is drawn from the capital of autobiography? Who knows? White sez: some yes, some no. The specific, detailed scenes of human encounters, likely drawn from remembered occurrences, score highest. Buying the blond hustler on Cincinnati's Fountain Square, involving a teenager's various blushes and ruses, is a fresh twist on one of the oldest (and still workable) stories. But the story is flawed. When I was 16, I picked up a Kentucky boy (15) on the Cincinnati riverfront. I got to suck him, but he did not want to shoot his spunk. He said he was saving it for his girlfriend. I was young and all the old lines seemed new and I fell for them. Actually, he was right. Since I only had \$2, which I gave to him, I suppose he was saving the spunk for a higher bidder. White's boy doesn't mention his price. And he should have. This is the kind of info we need and expect. Our's is nothing if not a Market Economy — even in the dreamy world of fiction.

As a story or as a document (of experience or of wishes), White's book is a towering achievement. Just what it describes — the informational, phantastical and lusting life of an 8 to 15 year old midwestern boy in the 50s — will shock many of the repressed. There are many people out there — moms, dads, Schlaflys, social workers, state employees, etc. — who seek to wipe out, literally, male sexuality among those under 18. And especially the faggot variety. This surely testifies to the malice and stupidity of our putitan-cum-Catholic society re: sexuality. The little gayboys, the sissies like the one White writes about, discovering their sexuality and their differentness, have the opportunity to escape the dull tracking of their lives. Suddenly, our crazy dreams are nourished and, in many cases, rewarded rather than punished and snuffed out. No longer can we stand the suffocation of Strait Life (sports, job-talk, killing animals for fun). It is from this discovery that the stuff of our opposition and the truth of our visions emerge.

When I finished Ed White's book, two things came to mind. First, as I looked at the people in public places, it was impossible to see in them that they had even been young. That somewhere inside those folks, back on that time continuum, there had been something bright, saucy, energetic and full of potential. They looked broken and their eyes were dead. And yet, when I look at so many faggots, those in my circle, those somewhat older, and even very old queens like Virgil Thompson, Erte', Quentin Crisp and the late John Lindquist (right up to his death last year), they all share the same kind of traits I see in young faggots: those bright eyes, a silly joyfulness, a love of play for its own sake. No matter the age, each still clearly is on top of his boy's own story.

The second thing that came to mind was: the boy in the novel, similar to White's own past, moves from mid-western city to mid-western city. I recalled a quip from a prof at college (himself from Iowa). He said: "A lot of bright boys come out of the midwest. And the brighter they are, the faster they come."

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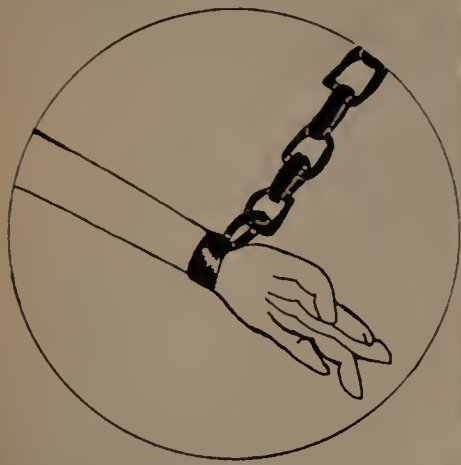
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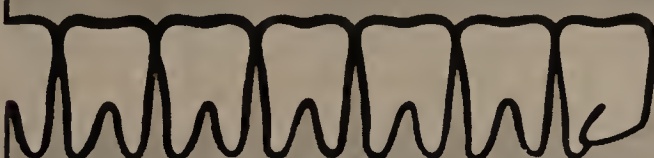
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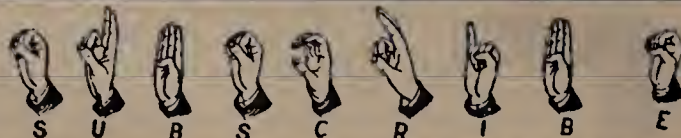
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# AFSC

*Continued from page 1*

In a letter to Lenhart which pre-dates the AFSC decision to withdraw advertising from the *Monitor*, Periton draws an analogy between the deeply felt conviction of the Mother Church about the immorality of homosexuality and the conviction of the Society of Friends in regard to military service. "We feel that, rightly understood, our deeply concerned position on this subject can no more be written off as discrimination than the deeply felt conviction of the Society of Friends in regard to military service could be written off as disloyalty."

Lenhart replied, "We do not question the depth of your conviction, but we do see the result of your actions as being discriminatory."

In a letter to Lenhart, Mattson wrote that he was "deeply moved" that Lenhart had written to the manager of the *Monitor* to express his objection to the firings and to ask for an explanation.

"When I wrote you earlier about the reported firings of the lesbian and gay persons I guess I assumed that we would discuss the matter 'in house' and 'look at' the issue. Somehow your direct approach to the *Monitor*, but more

importantly I feel, the integrity in writing the letter at all, was the sort of thing that I guess I never even considered possible in my wildest imagination — and I am very humbled at your loving concern and willingness to act."

Mattson added, "As the token open gay person on the National Board I receive a great deal of abuse from within the AFSC 'family,' and each time I interact with Friends on the board and committees I ask myself why I come back just to subject myself to additional pain and anguish. Your letter has made several years of struggle and several decades of injustice easier to put into perspective."

Lenhart told *GCN* that homosexuality has been a subject of debate in recent board meetings. Though the affirmative action policy regarding lesbians and gay men has existed for several years, "obviously a strong, deep, religious, good-feeling on the part of the board members has not been reached on the question." Lenhart added, however, that as a result of these discussions, "we have gained more appreciation and understanding about the whole area of homosexuals and how attitudes impact on our employees."

Not all members of the Society of Friends are pleased with the inclusion of lesbians and gay men in the AFSC's affirmative action

mandate, said Lenhart. "Some have a view more like [that of] the Christian Science Church. Others see the use of affirmative action as coercive. We see it as an aid; We've been more successful reaching people in targeted areas since

[we instituted] the plan."

According to the plan, by 1983 each of the ten regional offices must employ full-time at least one "openly declared" lesbian or gay man and the national office must employ five. (Staff sizes vary

around the country, but the number of full-time paid employees at the Seattle office, 20, is about average.) Also by the end of next year, regional offices must employ at least 20 percent Third World persons and 40 percent women.

## Recruitment

*Continued from page 1*

under conditions affording minimal privacy. The presence of homosexuals in such an environment tends to impair unit morale and cohesion as well as infringing upon the right of privacy of those servicemembers who have more traditional sexual preferences." Clausen's letter, which received extensive publicity (see *GCN*, Vol. 10, No. 5), threatened withdrawal of Department of Defense re-

search grants from universities having law schools with non-discrimination policies.

According to Boston College Law Professor Zygmunt Plater, Clausen's threat backfired because it lacks sufficient justification in the laws governing Department of Defense research funding. "Also, it backfired because it appeared to be a grossly heavy-handed threat," Plater said.



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# Quick Gay Guide

**LESBIAN AND GAY BUSINESSES (BARS, BOOKSTORES, COUNSELING, MEDICAL, ACCOMODATIONS, ETC.) ARE LISTED SEPARATELY WITH THE DISPLAY ADS IN THIS PAPER.**

## Boston Area (617)

### INFORMATION/SERVICE/SOCIAL

LESBIAN AND GAY HOTLINE (6pm-Mid.) Mon-Fri 426-9371 BAGALS (Boston Area Lesbian end Gay Schoolworkers) P.O. Box 178, Astor St., Boston, 02123	
Black Men-White Men Social/Support Group c/o GCN, Box 1, 167 Tremont St. Boston 02111	
BAGLY (Boston Alliance of Gay end Lesbian Youth, GCN Box 10GY, 187 Tremont, Boston 02111	497-8282
Boston Asian Gay Men & Lesbians c/o Glad Day Bookshop, 167 Tremont St. Boston, 02111	542-0144
Boston Institute for Gay Studies Box 2750, Boston 02208	491-8245 or 720-0693
Boston Lesbian & Gay History Project c/o Interante, 24 Greenwich Pk #1, Boston 02118	
Cauldron Exp. Theater, 22 Randolph Pl.	524-8575
Chiltern Mountain Club Box 104, 104 Charles St., Boston 02114	275-1338
El Comité Latino de lesbianas y homosexuales de Boston P.O. Box 365, Cambridge, 02139	783-5250 or 354-1755
Fathers In Transition (Gay/Bi), c/o GCN, Box 8, 167 Tremont St., Boston 02111	
Gay and Lesbian Physicians of New England	(817) 482-8874 or 247-5485
Gay Professional Men's Group	944-4818
Gay end Lesbian Speakers Bureau, P.O. Box 2232, Boston 02107	354-0133
Lesbian and Gay Folkdancing c/o GCN Box 5, 187 Tremont St., Boston, MA 02111	681-7223
Lesbian & Gay History Project	424-1993
Lesbian and Gay Hotline (6-12pm) Mon-Fri	426-9371
Merrymount Music Soc., Box 401, 104 Charles St. Boston 02114	236-4888
Outreach Institute, Box 368, Kenmore St., 02215	277-3454
Parents and Friends of Gays 76 Brook Hill Rd. Milton, 02167	436-5393
Project Place, 32 Rutland St. 02118	287-9150
Watchline (Fri-Mon 7-10pm)	262-5250

### POLITICAL/LEGAL

B.U. Gay and Lesbian Legal Association B.U. Law School, 755 Comm. Ave. Cembridge Gay Political Caucus, c/o GCN, Box 2, 167 Tremont St., Boston, 02111	
Civil Liberties Union of Mass.	742-8020
GLAD (Gay and Lesbian Advocates end Defenders), 2 Park Sq., Boston	426-1350
Harvard Committee on Gay and Lesbian Legal Issues Roscoe Pound Hall, Cambridge, 02138	
Lesbian/Gay Prisoner Project c/o GCN, 167 Tremont, Boston 02111	
Mass Gay Political Caucus Box 179, 118 Mass. Ave. Boston 02115	
National Lawyers Guild, 14 Beacon St., Boston 02108	227-7335

### STUDENT

Gay People at BU, c/o Program Resources Office George Sherman Union, Boston University.	
Gay/Lesbian Concern Group of Boston College Boston College, Chestnut Hill MA 02167	262-2473
UMass/Boston Lesbian & Gay Center Dorchester 02125	287-1900x2169
Harvard-Radcliffe Gay Info. (M-F, 6-12)	495-5476
Gays at MIT, Rm. 50-306, Cambridge 02139	253-5440
Northeastern U. Lambda 255 Ell Ctr., N.U., Boston 02115	
Tufts Gay Community, c/o Student Activities Office, Medford 02155	

### WOMEN

Aradia Counseling for Women, 520 Comm Ave (Kenmore Sq.)	247-4861 x58
Cambridge Women's Center, 46 Pleasant St.	354-8807
Daughters of Bilitis, 1151 Mass. Ave., Cambridge 02138	661-3633
Dyke Doctors (Lesbian Physicians, Med Students Health Profs)	354-5910
Gay Professional Women's Assn., Box 308, Boston U Sta., Boston 02215	
Lesbian Liberation, c/o Women's Center National Organization for Women	354-8807
99 Bishop Allen Dr., Cambridge 02139	661-6015
Somerville Women's Center, 1 Summer St., 02143	628-6311
Tufts Women's Center	628-5000 x3184
Women's Alcoholism Program, 1348 Cambridge St., Cambridge 02139	661-1316

### RELIGIOUS

Am Tikve P.O. Box 11, Cambridge, 02138	524-1617
Dignity, 355 Boylston St., Boston 02114	628-3986
Friends (Quaker) for Lesbian and Gay Concerns, 5 Longfellow Pk., Cambridge	536-6518
Integrity, P.O. Box 2582, Boston 02208	227-9118
Lutherans Concerned for Gay People	262-3057
Metropolitan Community Church	536-3788
Fr. Paul Shanley	523-7664
Unitarian Universalists Office of Lesbian/Gay Concerns 25 Beacon St., Boston 02108	964-0996 742-2100

### MEDIA

Boston's Other Voice, WROR, 98.5FM	
Common Ground, WMBR, 88.1FM	Dennis 353-0225
Feg Rag	661-7534
Gay Community News	426-4469
Good Gay Poets	661-7534
Lesbian end Gay Media Advocates c/o GCN, 187 Tremont, 02111	542-5679
Musically Speaking (WMBR 88.1FM, Sun. 1-3) Melanie	494-8810
Women's Educ. Media, 47 Cherry St. Somerville 02144	666-0350

### MEDICAL/COUNSELING

Alcoholics Anonymous	426-9444
Exodus Ctr., 25 Huntington Ave. 02116	266-0612
Gay AIAnon (families of alcoholics)	843-5300
Gender Identity Service	864-8181
Homophile Alcoholism Treatment Service	542-5188
Tufts Skin Care Clinic (VD treatment)	956-5293
Tufts Support Group (Gender Center)	Martha 666-8280

## Eastern Mass. (617)

### INFORMATION/SERVICE/SOCIAL

Central Middlesex Social Club, Box 470, Maynard 01754	486-8177
Frenz & Luvvers, Box 213, W. Boylston, 01583	
Gay Hotline Mass. Teachers Assoc./Gay Rights Caucus P.O. Box 75, New Salem 01355	756-0730
Montechuset Gay Alliance, Fitchburg	342-5117
North Shore Gay and Lesbian Alliance Box 806, Marblehead, 01945	745-3848
Survival Crisis Line	471-7100
So. Shore Gay & Lesbian Alliance Box 712, Bridgewater 02324	586-1503
Tri-County Assoc., c/o 219 East Main St., Milford 01757	473-3529

### RELIGIOUS

Dignity Merrimack Valley, P.O. Box 321, Methuen 01844	
MCC Worcester, 2 Wellington St.,	753-8360

### WOMEN

Everywoman's Center, Box 949, 14 Center St., Provincetown 02657 (4-6pm)	996-3341
New Bedford Women's Clinic	
Origins, Inc., A Women's Center 169 Boston St., Salem 01970	745-5873

### STUDENT

Clark U. Gay Alliance, 950 Main, A-70	
Gay Outreach Assoc. for Lowell (Univ.) Students	
South Campus, Student Union Rm 348	453-3804
Salem State Gay Task Force	
Salem St. College, Salem 01970	745-0556 (ext. 209)

## Western Mass. (413)

### INFORMATION/SERVICE/SOCIAL

Berkshire County Gay Coalition, P.O. Box 1582, Pittsfield 01201,	442-1819
Lesbian and Gay Men's Counseling Collective 406F Student Union, UMass, Amherst	545-2645
Help Line	664-6391, 664-6392
Pioneer Valley People's Gay Alliance Box 181, Northampton, 01061	586-5979
Dignity/Springfield, P.O. Box 1604 Springfield 01101	

### WOMEN

Common Woman Club, 78 Mesonio St., Northampton 01080	584-4580
Everywomen's Center, Amherst	545-0883
Franklin City, Lesbian Alliance P.O. Box 235, Deerfield 01342	
Gay Women's Caucus, Amherst	545-3438
Lesbians United 33 Pearl St, Pittsfield, 01201	499-2425
New Alexandria Lesbian Library Box 402, Florence, MA 01060	584-7616
Southwest Women's Center	545-0626
Valley Lesbian Alliance	665-4705; 253-3082, 774-5464
Womanfyre Books	586-6445

### STUDENT

Hampshire College Gay Men's Alliance Box 1355, Amherst 01002	
Lesbian & Gay Men's Counseling Collective 406F UMass Student Union, Amherst	545-2645
Lesbian Union, 920 Campus Center, UMass, Amherst 01003	545-3438
People's Gay Alliance, 413 Student Union RSO 242, UMass Amherst 01003	545-0154
Williams Gay Peoples Union S.U. Box 3212, Williams College, Williamstown 01267	

## Connecticut (203)

### INFORMATION/SERVICE/SOCIAL

Conn. Gay Task Force, P.O. Box 1139, New Haven 06505	
Gay Switchboard, Hartford, M-S 1-11 pm, Sun 1-5 pm, P.O. Box 514, Hartford 06101	522-5575
Gay and Lesbian Switchboard, New Haven, P.O. Box 72, 08501; M-F 8-11 pm	824-6869
Gay Spirit (WWUH, 91.3FM) Thurs 8:30pm	
George W. Henry Foundation (counseling), 45 Church St., Hartford 06103	522-2646
Greater Hartford Lesbian & Gay Taskforce	249-7691
Institute of Social Ethics/Gay National Archives, One Gold St., Suite 22-BC, Hartford 06103	547-1281

### WOMEN

Gay Women's Collective, c/o Women's Center, Box U-118, UConn, Storrs 06268	486-4738
Heartroots Feminist Therapy Collective, 22 Allen Pl., #B3, Hartford 08106	249-0504
ShorelineWoman	481-3575
Women's Center, Hartford, c/o Hill Ctr., 350 Farmington Ave, Hartford 06106	
Women's Center, Manchester Community College, P.O. Box 1046, Manchester, 06040	646-4900
Women's Center, UConn, Box U-118, Storrs 06828	486-4738
Women's Center, Wesleyan, Box WW, Wesleyan Sta., Middletown 06457	347-9411
Women's Liberation Center, New Haven, 614 Orange St., New Haven 06510	436-2488

### STUDENT

Alternate Lifestyles Awareness Group, Social Work House, Farnham Ave., New Haven 06515	397-4331
Eros, Gay Students at Trinity College c/o Chaplain's Office, Hartford 06106	527-3151

Gay Alliance, UConn, Box U-8, Storrs, 06268	486-2273
Gay Alliance, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown, 06457	347-9411
Lesbian end Gay Community at Conn. College P.O. Box 1295, New London 06320	442-7458
Gay Student Ctr. Yale, Box 2031, New Haven 06520	
Lesbian/Gay Student Alliance UConn W. Hartford 06117	523-4841 x-267
Lesbians, Wesleyan, c/o Women's Center, Box WW, Wesleyan Sta., Middletown 06457	347-9411
Yalesblans, c/o Yale Women's Ctr., 5051 Yale Sta., New Haven 06520	

### RELIGIOUS

Dignity/Fairfield County, P.O. Box 348, Belden Sta. Norwalk, 06850	
Dignity/Hartford, P.O. Box 72, Hartford 06141	233-8325
Dignity/New Haven, P.O. Box 285, West Haven 06516	
Integrity/Hartford, P.O. Box 3681, Central Sta., Hartford 06103	522-2646
Integrity/New Haven, P.O. Box 1777, New Haven 06507	787-1518
MCC/Hartford, P.O. Box 514, Hartford 06101	522-5575
MCC/New Haven, P.O. Box 1273, New Haven 06505	777-9808

### MEDICAL/COUNSELING

Gay AA (Danbury)	748-5341
Gay Health Workers et YNH, H, Box 2031, Yale St., New Haven, 06520	436-8354
Moonseed (counseling)	727-0379

## Rhode Island (401)

Rhode Island Gay end Lesbian Youth	751-3322, 272-9247
Families of Gay Persons	723-0050
Gay Help Line	751-3322
Box 5871, Weybosset Hill Sta. 02903	8pm-midnight
Gay Community Services of R.I., c/o 903 Broad St., Providence 02907	728-9269 728-6023
Providence Gay Group of AA	331-2047
Counseling & Consulting 181 Prospect Hill, Newport 02840	847-7229
Gay Women of Brown, c/o Sarah Doyle Women's Center, 188 Meeting St., Providence, 02912	863-2189
Women's Growth Ctr., 97 Knowles St., Pawtucket 02860	728-6023
Brown/RISD Gay Students, Box 49, Brown U., Providence 02912	863-3062
Brown U. Lesbian/Gay Alumnae/ Assoc., GCN Box 5, 167 Tremont, Boston 02111	(617) 720-1870, 661-7223
Dignity/Providence, Box 2231, Pawtucket 02881	941-7235
MCC/Providence, 5 Junction St., Providence	272-9247
MCC Special Ministry (terminally ill, aged end handicapped), Rev. George McDermott	272-9247

## New Hampshire (603)

Gay NH infoline, 10am-10pm, Concord	224-6931
Nashua Area Gays, P.O.Box 3472, Nashua 03061	888-7933

NH Lambda, Box 1043, Concord 03301, 224-3785, 889-1416, 746-3339, (crisis) 483-2592.	
NH Area Parents of Gays, 140 Kimball Hill Rd., Hudson 03051 (Sandi or Ron) 880-7219	
Greater Nashua Area NH Lambda, Box 3541, Nashua 03061	883-9228
Speakers Bureau, Box 1043, Concord 03301	
Concord Area Gay Youth, Box 832, Concord 03301	228-0493
Concord Men's Group Box 832, Concord 03301	Joe 224-6931
Suncook Gay Prisoner Project	485-5612
Gemini, Keene Support Group, Box 481, W. Swanzey, 03469	
Seacoast Gay Men, P.O. Box 1394 Portsmouth 03801	
Full Circle, monthly calender of women's events, Box 235, Contoocook, NH 03229	
Iris, a women's club 40 Pleasant St., Portsmouth 03801	436-8958

Lesbian Feminist Collective, Box 47, Penacook	
Campus Gay Awareness, Mem. U. UNH Durham 03824	
Dartmouth Gay Students' Assoc. Hinman Box 5057, Hanover 03755	
Information Outlet	1-800-852-3311
Keene Klondykes, Box 261, Gilsom 03448	827-3766; 847-9589

## Vermont (802)

Gay AA/Burlington	863-5184
Andrews Inn, Bellows Falls	463-3966
Central Vermont Gay Men, CVGM, Box 42, Barre 05841	
Gay and Lesbian Hotline of VT Gay Student Union, U of Vt, Burlington 05401	882-4296
Gay People at Middlebury Box 056, Middlebury College, 05753	
League of Gays (LOGS), Box 703, St. Johnsbury, VT 05819	633-4047
Social Alt. for Gay Men SAM), Box 479, Norwich, VT 05055	(802) 649-1304 or (802) 448-3734

Southern Vermont Gay Men	387-GAYS or (603) 756-4226
Southern Vermont Lesbians/Gay Men's Coalition, P.O. Box 1034, Brattleboro 05301	
Southern Vermont Women's Health Center, 187 N. Main St., Rutland, 05701	775-1946
Women's Center, P.O. Box 92 Burlington 05401	863-1236
Integrity, Box 126, Burlington 05402	864-7198

## Maine (207)

AWA (Male), Box 746, Old Orchard Beach 04064	
Bates Gay/Straight Alliance, Health Ctr. Bates College, Lewiston 04240	
Bowdoin College Gay/Straight Alliance, Brunswick 04011	
Center for Being' Gay 45-A So. Harpswell 04079	833-6195
Dignity/Maine, Box 7021, Lewiston 04240	
Down East Gay Alliance, Box O, Ellsworth 04605	
Gay Peoples Alliance 92 Bedford St., Portland 04103	780-4085
Interweave: Unit./Univ. Gay/Lesbian Community, Box 215, Augusta 04330	773-2121
Lesbian Rap Group, 92 Bedford St., Portland	
MCC Portland, Box 583 Westbrook 04092	
Northern Lambda Nord, P.O. Box 990, Caribou 04736	
Maine Lesbian Feminists P.O. Box 125, Belfast 04915	
Portland Women's Community c/o D. Elze, 15 Deering Ave., Portland 04101	
Unitarian-Universalist Lesbian and Gay Caucus 561D Brighton Ave, Portland 04102	773-2121
Wilde-Steln Club, c/o Memorial Union, U. of Maine, Orono 04473	
Parents & Friends of Gays	563-5856

## New Jersey (201)

Gay Youth, Box 188, Howell 07731	
Gay Activist Alliance of Hudson County, Box 68, Uptown Hoboken 07030	
Dignity/Jersey City	436-6259
Dignity/Jersey Shore, Box 824, Asbury Park 07712	842-0837
Dignity/Metropolitan, Box 337, Irvington 07111	420-9482
Presby. for Gay/Lesbian Concerns	735-9714
Gay Activist Alliance/Morris County Box 137 Convent Sta. 07961	762-6217
Gay Activists Alliance of New Jersey Box 1734, South Hackensack 07601	692-1794
Gay People Princeton, Box 2303, Princeton 08540	
Integrity-Central NJ Box 1432, New Brunswick 08903	753-0618
Jacobin Press, Box 8011, Jersey City 07308	
Lambda Alliance, Box 223, Eatontown 07724	229-7949
Lavender Express (Publications), c/o Pat Freeman, Box 218, Kearny 07032	998-1023
Lesbian Feminist Collective, Box 4042, Allwood St., Clifton 07012	998-1023
National Committee for Sexual Civil Liberties 18 Ober Rd., Princeton 08540	
NOW-NJ Lesbian Rights Task Force, Box 332, Somerville 08876	246-2747
Organization for Gay Awareness Box 1291, Montclair 07042	746-6196
Rutgers Gay Alliance, Student Ctr., Box 91, College Ave. New Brunswick 08903	932-7886
United Sister, Box 41, Garwood 07027	233-3848

## New York City (212)

### INFORMATION/SERVICE/SOCIAL

Ass'n of Gay Social Workers, c/o Gay Switchboard Message Center, 110 E. 23rd St., Suite 502, 10010	777-7697
Black and White Men Together/NY Box 148, Ansonia Sta., NYC 10023	
Chelsea Gay Association 132 W 24th St., 10011	772-0404
Christopher St. Lib. Day Comm. 147 W. 42nd, Rm 603 10036	947-0949
FOLKS (Friends of Little Kids Gay Atheists League of America P.O. Box 248, Village Sta NYC 10014	989-6653 595-1445
Gay History Archive, Box 2, Village, 10014	473-5884
Gay end Lesbian Blind, 110 East 23rd St. Suite 502, NYC 10010	
Gay & Lesbian Youth of New York	226-3861, 875-9187
Gay Male S/M Activists, 132 W. 24th St., 10011	



# Calendar

## weekly events

### sunday

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 3:30-5pm at Evangelist Church, 35 Bowdoin St. (Beacon Hill). Info: 497-8282. Please send all BAGLY mail to: GCN, Box 10GY.

**Boston, MA** — Black and White Men Together of Boston meets at 2pm the second Sunday of the month at 57 E. Springfield St. (So. End) Info: Richard 247-3043 or Tom 536-3392

**Cambridge, MA** — Overeaters Anonymous, lesbian meeting Old Cambridge Baptist Church, 1151 Mass Ave. Sun eves 7:30 pm. DOB office.

**Framingham, MA** — Tricounty Assoc. (Framingham, Milford, Franklin area). Social and support group for gay and lesbian community. meets Suns. Info:376-4323 or 473-3529.

**Boston, MA** — "Musically speaking, women's music, ideas, announcements. WMBR, 88.1 FM. 1-3pm.

**Boston, MA** — Gay and Lesbian Physicians of New England Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485

**Keene, NH** — Pollucks and other fun get together for lesbians. First Suns (2pm) and third Tues or Wed (6pm) Info: Keene Klon dykes. Box 261. Gilsum NH 03448

**Concord, NH** — Concord Area Gay Youth, support group for youth 16-22 rap session and social time. Carpools & counseling available. Info: Scott or Joe 224 6931

**Acton, MA** — Central Middlesex Social Club meets at 7:30pm Info: Carlton 486-8177 All are invited

**Orono, ME** — Wilde-Stein Club Social/support group for lesbians and gay men. Informal, friendly and open meetings. Peabody Lounge, 3rd fl. Memorial Union, UMO 7pm.

**Orleans, MA** — Shoreline, a social group alternative to the bars on Cape Cod. meets second Sundays Info: Box 1614 Orleans, MA 02653.

**Northern VUNH League of Gays (LOGS) meets third Sun. Info: (802) 626-3618 or write: Box 703, St. Johnsbury, VT 05819**

**Central VT** — Central Vermont Gay Men (CVGM) meets first Sun. of the month for socializing, business and a meal Info: Box 42, Barre, 05641

**Boston, MA** — Boston's Other Voice. (WROR, FM 98.5) 11:30pm.

**Boston, MA** — "Sharing voices, sharing symbols, sharing visions," a monthly potluck supper and open reading for all women who write. First Sundays. Cauldron Experimental Theater, 22 Randolph St. (near Dover T stop, off Harrison Ave.) 7pm. (Meet at 6:45 at Dover T stop for a safe walk.) \$1 donation. Info: 542-8575.

**Boston, MA** — Merrymount Music Society. Informal meetings and concerts for gay and lesbian musicians and music lovers. Info: 266-9423.

### monday

**Portsmouth, NH** — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

**Nashua, NH** — Nashua Area Gays meet 8pm. Info: Tony 424-3252, or write: Nashua Area Gays, Box 3472, Nashua 03061.

### tuesday

**Boston, MA** — New lesbian and bisexual women's SM support group. 7:30pm. Info:Hathor 623-7258

**Brattleboro, VT** — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant. 25 Elliot St. 7:30pm.

**Cambridge, MA** — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass Ave. (Harv Sq.) 8pm. Tuesdays and Thursdays. Info: 661-3633

**Pittsfield, MA** — Berkshire County Gay Coalition meets 2nd and 4th Tues. Info: (413) 442-7772

**Hartford, CT** — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

**Manchester, NH** — Manchester Men's Group, weekly support group for gay and bisexual men, meets Tuesdays at 7:30pm for coffee and discussion. Info: Joe (603) 224-6931.

**New London, CT** — New London Gay Men's Forum, support group for gay and bisexual men. Info:447-0155 (Noon to 7pm).

**Portland, ME** — Gay/Lesbian Alcoholics Anonymous meeting at First Parish, Unitarian. 425 Congress St. 8 pm. Open to all.

### wednesday

**Boston, MA** — Fathers in Transition, a group of gay/bi fathers meets Weds. for friendship and support. Info: Gay Fathers, c/o GCN Box 6, 22 Bromfield St., Boston 02108, or call Exodus Ctr 266-0612

**Boston, MA** — Boston Alliance of Gay and Lesbian Youth (BAGLY). New persons' meeting 6:30pm; general meeting and group discussion 7:30pm. For youth 22 and under. Evangelist Church, 35 Bowdoin St. (Beacon Hill) Info:497-8282.

**Boston, MA** — Boston Gay Men's Chorus meets every Wed from 7-10pm at the YWCA, 140 Clarendon St. (So. End). Info: 625-3247.

**Boston, MA** — Walk-in VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 16 Haviland St. (near Auditorium stop). 267-7573.

**Boston, MA** — Lunchtime for lesbians. Isolated during the workday downtown? Interested in a lunchtime hangout/discussion group? Come to 80 Boylston St. Rm 855 (corner Boylston and Tremont). Noon. Info: 542-5188.

**Boston, MA** — Lesbian and Gay Media Advocates (LAGMA) meeting 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

**Cambridge, MA** — Lesbian "coming out" group, new weekly open rap group, is now meeting at Cambridge Women's Center, 46 Pleasant St. (Central Sq.) 8-10pm. Info: 354-8807

**Cambridge, MA** — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

**Hyannis, MA** — Lesbian Support Group meets first Wed. of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-6739.

**Nashua, NH** — Greater Nashua Area of NH Lambda sponsors speakers and/or raps on the second Wed. and 4th Thurs of each month. 7pm Business meetings on first Sats. 5pm. Info: (603) 889-1416.

**Bridgewater, MA** — South Shore Gay and Lesbian Alliance meets Weds. Info: 584-4997.

**Hartford, CT** — Lesbian AA meeting Hill Ctr., 350 Farmington Ave. 8pm. Info: (203) 232-9737 or 742-8203.

**Providence, RI** — Transvestite/transsexual meetings. 8pm. Info: 272-9247

**Hampden County, MA** — Social/Support Group for Lesbians 8pm. Info:Debbie 532-5878 or Julie 532-4959

### thursday

**Boston, MA** — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 424-1993.

**Somerville, MA** — TV/TS Peer Support Group. Gender Clinic. Info: Martha 666-8280.

**Northampton, MA** — Pioneer Valley Gay People's Alliance now forming. First and Third Thursdays. Info: (413) 586-5979.

**Nashua, NH** — Greater Nashua Area Chapter of New Hampshire Lambda sponsors speaker &/or raps on the 2nd Wed. and the 4th Thurs. at 7pm. Business meetings on the 1st Sat. at 5pm. Info:(603)883-9228.

**Cambridge, MA** — Lesbian Liberation, an open discussion group. 8-10pm. Women's Center, 46 Pleasant St. Info:354-8807.

**Cambridge, MA** — Lesbian Mothers, a new support group for women dealing with the issues of being a lesbian mother. Women's Center, 46 Pleasant St. 8-10 pm. Info: 354-8807 (Diane or Sandy).

**Cambridge, MA** — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

**New London, CT** — Lesbian and Gay community at Connecticut College weekly meeting. Discussion, planning and outreach 9pm. Fanning Hall Rm 412. Info: 442-7458

### friday

**BOSTON, MA** — GAY COMMUNITY NEWS (THAT'S US!) ALWAYS NEEDS HELP SENDING OUT THE PAPER ON FRIDAY EVES. COME BY FOR A FEW HOURS TO OUR NEW SPACE AT 167 TREMONT (ON THE COMMON, NEAR BOYLSTON T STOP) ANYTIME AFTER 6 AND LEND A HAND. REFRESHMENTS AND GOOD TIMES! EVERY BODY WILL COME! INFO: 426-4469. THANKS!

**Hartford, CT** — Your Turf, a weekly drop-in center for lesbian and gay teenagers. 7:30pm at the Hill Center, 350 Farmington Ave. (upstairs). Sponsored by the Coalition of Sexual Minorities

**Pittsfield, MA** — Weekly meetings of Lesbians United. Info: Women's Services center, 499-2425

**Concord, NH** — Concord's Men's Group meets Fridays at 7:30pm for coffee and discussion. 67 Thorndike St. Info: Joe 224-6931.

**Providence, RI** — Rhode Island Gay and Lesbian Youth meets every Sat. from 1-5pm for youth 14-21 years of age. Info: MCC 272-9247 or Gay Helo line 751-3322 (eves).

**Cambridge, MA** — Amazon Lesbian At-Anon. Mt. Auburn Hosp. (Living room, Clark Bldg.) 8-9:30pm. Newcomers meeting from 7:30-8pm on the last Friday only.

## coming events

### nov 30 tues

**Cambridge, MA** — Full Moon Celebration Concert to benefit Children's Cooperative Daycare Center. Folk music, poetry, drumming. 7:30pm. Old Cambridge Baptist Church, 1151 Mass Ave. (Harvard Sq.) \$2. Info:497-4332.

### dec 2 thurs

**Boston, MA** — Triangle Theater Co. presents "Boy Meets Boy" Thurs, Fri and Sat eves thru Dec 11. 8pm. YWCA Studio Theater, 140 Clarendon St. (Copley Sq.) \$6. Info:482-0897.

### 3 fri

**Cambridge, MA** — Am Tikva sabbath Service and discussion on "Coping with Xmas." 312 Memorial Dr. 8pm. Bring eggnog and cookies. Info:782-8894.

**Boston, MA** — "Boy Meets Boy." See Triangle Theater above (dec. 2 thurs)

### 4 sat

**Cambridge, MA** — Lesbo, a potluck-dinner and game night sponsored by Amethyst Women. Potluck at 7, Lesbo at 8. Great food (bring your own). Old Cambridge Baptist Church, 1151 Mass Ave. \$3(more/less). Drug and alcohol free event for recovering alcoholic lesbians and all their women friends.

**Cambridge, MA** — "The Lesbian and Gay Image," projected from society at large and from the gay/lesbian community. A day long conference sponsored by the Exodus Center. Info:266-0612.

**Boston, MA** — Watermelon Studio and Clearing Studio perform at "A Mad Teaparty" a fundraiser with a fantastic collection of dances and theater pieces. Watermelon Studio, Bates Arts Resource Center, 731 Harrison Ave. 8pm. \$4.

**Boston, MA** — "Boy Meets Boy." See 2 thurs above.

### 5 sun

**Boston, MA** — D.O.B. 13th Birthday Party. Somewhere, 295 Franklin St. (near Aquarium T stop). Refreshments. Dancing. Cash bar.

**New London, CT** — A benefit auction for New London's Gay Men's Forum at the Salty Dog, Pequot Ave. 2pm viewing, 4pm auction starts.

**Cambridge, MA** — "Hand-me-Downs," a play about families and addiction performed by the Mood Swings, a lesbian theater group. Cambridge YWCA, 7 Temple St. (Central Sq.). \$4. Info:491-6050.

**Cambridge, MA** — "Annapura," a movie about the 1978 all-women's expedition to the 10th highest mountain in the world. 6 & 8pm. Old Cambridge Baptist Church, 1151 Mass Ave. \$4 donation to benefit Women Outdoors. Info:926-8014.

**Boston, MA** — A support session for lesbians on "Dealing with families at holidays," sponsored by the Network of Women in Trade and Technical Jobs. 6pm. Women's Technical Institute, 1255 Boylston St. (near Auditorium T stop). Info:Gail 744-1819.

### 6 mon

**Boston, MA** — Women interested in starting a study group on anarcho-feminism (beginning with Emma Goldman, and beyond that bring your ideas, bibliographies, etc.). Meet at the Media-place, 10 West St. (near Park St. T station) at 7pm. Info: Myrna 542-5351.

**Cambridge, MA** — Lesbian Parents and Co-parents regular meeting. First Mondays of the month. Sponsored by DOB. Old Cambridge Baptist Church, 1151 Mass Ave. 8pm.



**The deadline for Calendar items is Monday at noon for the following issue.....**